

An International Baptist Magazine

MISSIONS

BOARDWALK PERSONALITIES

BELOW: Secretary C. W. Gawthrop of San Francisco; Secretary and Mrs. Charles H. Sears of New York; President J. H. Rushbrooke of London; Dr. George W. Truett of Dallas; Dr. C. Oscar Johnson of St. Louis. CENTER: New Convention President E. J. Millington of Cadillac, Mich.



ABOVE: Home and Foreign Missions meet on the Boardwalk—President Jessie Dell Crawford of the Baptist Missionary Training School in Chicago and Mrs. Howard Wayne Smith, President of the Woman's American Baptist Foreign Mission Society; Secretary J. W. Decker of the American Baptist Foreign Mission Society with his predecessor James H. Franklin, now President of Crozer Theological Seminary at Chester, Pa.

In This Issue

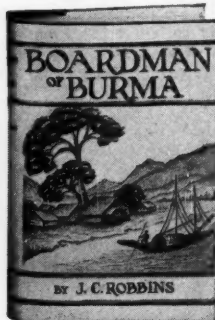
THE NORTHERN BAPTIST CONVENTION AT ATLANTIC CITY

By William B. Lippard and Benjamin F. Browne

VOL. 31, NO. 6

JUNE, 1940

Boardman lives again his
thrilling life of service . . . in

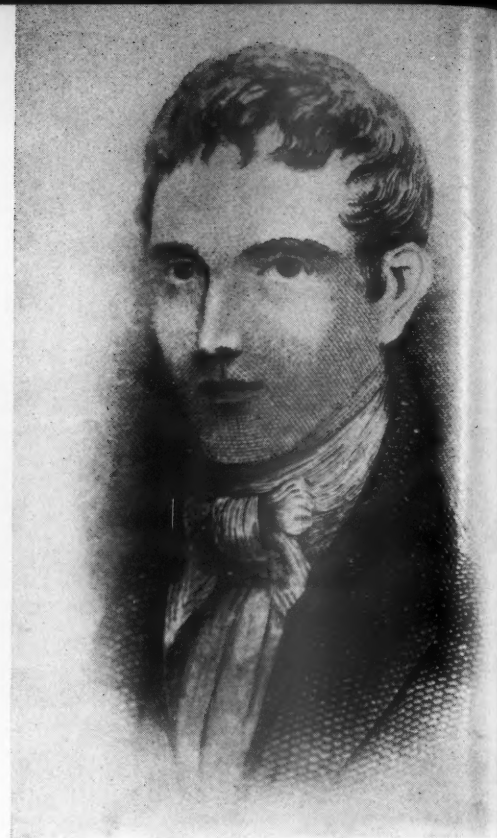


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BOARDMAN OF BURMA

By J. C. ROBBINS

In this fascinating story of a great spiritual adventure, the author gives Boardman his rightful place among other young missionary heroes, such as David Brainerd, James Hannington, Isaac Jogues. Although our "Apostle to the Karens," as he has been called, died at thirty and spent but four years in Burma, the intensity and devotion of his life were such as to leave an enduring influence. The transformation of the Karen people of Burma from a despised, down-trodden, backward race to a people with an honorable position is recognized as one of the outstanding achievements of the foreign missionary movement, and Boardman was the human instrument used to initiate it. His life as revealed in this stirring biography continues to be an inspiration for all those who love and serve their fellow-men.



What the world is waiting for . . .



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LIGHT FOR TODAY

On Personal Problems

By REGINALD KIRBY

This well-known radio personality and prominent young minister of Australia approaches many of today's most trying personal problems with a clarity only attributable to his deep understanding of the Word of God. His masterly interpretations of profound Bible truths will impress you with their directness of application and timeliness of meaning for present needs. C. Oscar Johnson, Pastor of the Third Baptist Church of St. Louis, Missouri, comments: "The world is waiting for the word that is here said so well. It has refreshed my soul." It will refresh yours!

A fruitful contribution . . .



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THE MINISTER'S COMMUNION SERVICE BOOK

By ROBERT E. KEIGHTON

One pastor's deep concern for the more effective conduct of the most sacred of church ordinances has resulted in this helpful handbook for ministers. The author has prepared twenty impressive service programs, with prayers, meditations, themes and suggested hymns and anthems. By following them literally, or in part, any church service can be made the source of renewed inspiration and blessing.

At Your Bookseller's — Or Use This Coupon

Convention Handbook

CHRIST AT THE HEARTH

By SIDNEY W. POWELL

Prepared at the request of the Committee on
the American Home of the Northern
Baptist Convention

This little book had an important place at the Convention. It carries the matter of "Better Baptist Churches" a step farther, to the sources of our church's strength and weakness in the life of the home. We cannot have better Baptist churches until we have better Baptist homes. The book describes conditions in the modern home and shows how the home can meet its problems and how the church in turn can assist the home. There is in it much valuable statistical and factual material ministers and Sunday school teachers will want to quote. One critic says: "An interesting, informing and inspiring studybook for groups in the churches, large or small, who are interested in bringing 'Christ to the hearth' of many more homes."

Stiff paper, 60 cents

THE DEVOTIONAL LIFE OF YOUNG PEOPLE

By CLARENCE W. CRANFORD

A book of inspiration and guidance, for power in Christian living. It is definitely clear and practical in its application of Jesus' teachings to modern life — especially for young people.

Stiff paper, 60 cents

AN OLD FIGHT IN A NEW ARENA

By KENNETH L. COBER and
PAUL C. CARTER

In combating the liquor evil today the spearhead of the attack is Education. Scientific findings of careful physiological investigations are here combined with the more idealistic teachings of Christianity. The result is a work of inestimable value for class discussion as well as for preparation of talks on intemperance.

Stiff paper, 60 cents

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MISSIONS 6-40

THE QUESTION BOX JUNE

NOTE.—Questions are taken from all pages and occasionally advertisements. The Contest is open only to subscribers.

1. Where were 1,000 Baptist ministers sent to jail and concentration camps?
2. Of what committee is Q. T. Lightner chairman?
3. "We mean business." Who said it?
4. Who spent 20 months with refugees in Shanghai?
5. Where does employment last only six months each year?
6. What road is 800 miles long?
7. Who walked nine miles with a little puppy?
8. What costs \$300 per ounce?
9. Where was a laundry room transformed into a chapel?
10. Where will \$1.00 assure a reserved seat?
11. What is the burning issue of today?
12. Who visited China in 1922?
13. What happened January 18, 1938?
14. What church has a membership of 372?
15. Who is Arthur L. Carson?
16. Who received no Christmas greetings?
17. What land will soon have imports of gin?
18. Who lives in Carnegie, Pa.?

QUESTION BOX PRIZES

Rules for 1940

FOR correct answers to every question (180 questions) in all issues, January to December inclusive, a prize of a worthwhile missionary book or a year's subscription to MISSIONS will be awarded.

Answers should be kept at home until the end of the year and all sent in together. In order to be eligible for a prize, both the answers and the page numbers on which answers are found must be given.

Answers should be written briefly. Do not repeat the question.

Where two or more in a group work together only one set should be sent in and in such a case only one prize will be awarded.

All answers must reach us not later than December 31, 1940, to receive credit.

This Issue Is Late!

Of course this issue is late! Blame the Northern Baptist Convention which did not adjourn until May 26th. The printing of this issue had to be delayed so that the complete story of the Convention could be included.

It should reach all subscribers before the middle of June, or approximately 10 days late.

The Rains Came in April

There were 12 consecutive days of rain in New York, according to the United States Weather Bureau, a record both in duration and in copiosity. It meant April showers in abundance.

April also brought showers of subscriptions to MISSIONS, the month closing with a recorded total of 2,188 subscriptions as compared with 2,007 in April, 1939, or a net gain of 181 for the month.

The score, since the uptrend started seven years ago, 79 months up and 5 months down, making 84 months for the seven-year period.

To Pastors, Club Managers, and all others who helped to maintain this trend, again hearty thanks.

YOU WILL BE IMPRESSED

by the news value and timeliness of this issue. So would a friend or relative if you were to provide a GIFT SUBSCRIPTION. Address

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New York, N. Y.

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City.....State.....

Alaska Steamship Company

MISSIONS

An International Baptist Magazine

WILLIAM B. LIPPHARD, *Editor*

Publication Office, 10 Ferry Street, Concord, N. H.
Editorial and Subscription Office, 152 Madison Ave., New York City

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For subscription rates see page 382

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JUNE, 1940

No. 6

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LETTERS

From the Editor's Mail Bag

I have just finished re-reading your editorial, "Anniversary of Disillusionment." God bless you for it! More power to you. I gave my time and strength for four and one-half years during the last war, while a pastor in Canada, but I'll rot in jail before I sanction another war.—*Rev. Charles F. Zummach, Trenton, Ill.*

I do not like your editorial, "Anniversary of Disillusionment." I approve fully the paragraph which you quote from the statement of 32 bishops and professors. Anyone who can see no difference between the policies and aims of the allies and Germany in the present war may rightly be charged with "intellectual confusion and moral callousness." I know of no one who thinks that this country should enter the war. Nevertheless, I believe that the democracies in their struggle with the totalitarian states should have the full sympathy and support of every American who is a lover of liberty.—*H. H. Funnell, Huntington, N. Y.*

Allow this to be an opportunity for expressing my complete commendation of your editorial attitude on the Vatican and the war. The inner facts of the notorious 32 bishops and professors you may not fully know, but I am certain that one of the signers is of alien birth and is of apparent alien attitude toward his adopted America. Keep up the good work of standing for your principles and convictions. We need such editorial attitudes in these times.—*Rev. Lester I. Snyder, Pittsburgh, Pa.*

In your editorial, "A Triumph for Your Holiness," you say that while Baptists have been busy with "matters of lesser importance a great issue of immense consequence escaped them." Right you are, and has not MISSIONS

MISSIONS is published monthly except in July and August at 10 Ferry Street, Concord, N. H., by the Northern Baptist Convention.

COMMITTEE ON PUBLICATION: J. J. Allen, *Chairman*, E. F. Adams, G. P. Beers, Alice W. S. Brimson, C. E. Goodall, S. B. Hazzard, P. H. J. Lerrigo, Janet S. McKay, Luther Wesley Smith, Dorothy A. Stevens, G. L. White.

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been a party to it? In March, 1937, you published a fallacious article in praise of Roman Catholic people, priests and churches in Quebec. I wrote a letter of protest based on knowledge gained during my five-year residence in Quebec, expecting you would print it as you did other letters of comment on MISSIONS' articles, but you did not. Yet you did print a letter from somebody else praising that article.—Rev. A. M. Watts, Jamaica, Vt.

I feel ashamed of the stand which MISSIONS is taking against Roman Catholics. I often differ with the expressed policies of President Roosevelt, but in his Taylor appointment I truly believe that he thinks he is working in the best interests of peace. If we Baptists have nothing better to offer to draw Northern and Southern Baptists into peaceful relationship, than the fact that otherwise we might please the Pope, we are in a sad state. I have read MISSIONS for a number of years and I have felt many times that I could look to it for truth and a fair presentation of world issues. But now, if any of my good Catholic friends were to visit in my home I should feel like hiding MISSIONS, and yet I do not like to feel apologetic for the official organ of my own church. Might it be a good plan for those, who are to lead the discussion in Atlantic City regarding the President's personal ambassador, to read the 13th chapter of First Corinthians?—Mrs. E. N. Van Slyke, Urbana, Ill.

If any readers of MISSIONS are interested in the study of war propaganda, they will do well to read *Propaganda in the Next War* by Sidney Rogerson, a book which appeared last year in England. U. S. Senator Gerald P. Nye recently wrote into the Congressional Record the most significant chapter out of the book, "Enemies, Neutrals and Allies." In this chapter British propagandists tell us exactly how they got us into the last war and how they expect to get us in again. I shall be glad to send a copy of this free, under Senator Nye's frank, to any subscriber on request. I have also a limited number of Dr. Harry Emerson Fosdick's sermons, "The Christian

Coming Soon!

FEATURES TO APPEAR IN FORTHCOMING ISSUES

Some of the most interesting features ever published in MISSIONS will appear in the fall. As indicative of the purpose to maintain the magazine's high quality for information and inspiration, the following is only a partial list of features scheduled for early publication.

WHAT WILL YOU DO WITH THE JEW IN AMERICA?

Originally scheduled for this issue but crowded out because the Northern Baptist Convention needed more space. You will find this an exceedingly informing article that will make you think. Perhaps that may be a painful prospect. Nevertheless you ought to read it.

By JOHN S. CONNING

FAREWELL TO RIOT SQUADS AND PATROL WAGONS

A personal testimony to the social influence and the evangelistic ministry of the Christian center in transforming the lives of individuals and in changing the communities where they live.

By EARL FREDERICK ADAMS

NOT ONE WORD WAS UNDERSTOOD

First impressions of a new missionary who attended a church service two days after his arrival in Burma, during which he was made aware of the presence of God even though not one word was understood.

By L. A. CRAIN

FINDING GOD IN A GODLESS PLACE

Because a state university is a tax supported institution, it must leave religion out of its curriculum and its officially sponsored activities. What it means to be a student pastor under such conditions and the superb opportunity for Christian work thus presented, are here revealingly set forth.

By GEORGE L. COLLINS

THE BLACK PEDDLER OF CUBA

Venturing with a black peddler evangelist into remote sections of Cuba that are never visited by the usual tourist, where sturdy foundation work is being done for the spread of the gospel and the building of a Christian community.

By WILBUR LARSON

IT WOULD BE A GRAND IDEA

A one-act play for five participants, suitable for staging and presentation in any church, that will add enjoyment to any program.

By IOLA KAUFMAN

There could be no finer evidence of the continued popularity of MISSIONS than the steady gain in subscriptions. See score to date on page 321.

This seems like a successful year for this magazine. You can do your part in actually making it so by renewing your subscription when it expires.

Church's Message to America Today," and "Putting Christ Into Uniform," available under the franks of Congressman Ludlow and Congressman Angell. —*J. J. Handsaker*, 612 Stock Exchange Bldg., Portland, Oregon.

WHO'S WHO

In This Issue

A. C. Blinzinger is a colporter missionary in charge of Chapel Car Grace.

Benjamin F. Browne is pastor of the 2nd Baptist Church, Holyoke, Mass.

Franklin P. Elmer, Jr., is pastor of the First Baptist Church of Lockport, N. Y.

Mary Beth Fulton is a special representative of the M. & M. Board.

Donald R. Gorham graduates this month from the Eastern Baptist Theological Seminary in Philadelphia, Pa.

E. K. Higdon is Secretary of the Disciples of Christ denomination.

Myrtle M. Whited is a missionary of the Woman's Board, in China, in service since 1928.

Are You Concerned Over Religious Liberty?

An important conference on Religious Liberty has been called to meet in Washington, D. C., Tuesday, June 11th. Sponsored by more than 200 Christian ministers



He draws as he speaks

DR. LEWIS HALE, FIRST BAPTIST CHURCH, WICHITA, KANSAS, writes:

"Increasing attendance until many were turned away — two services the last Sunday evening to accommodate the crowds, was the record of the Charles A. Wells conference in Wichita. It's the kind of a program intelligent Christians are hungry for. A WHOLESOME, POWERFUL COMPLEMENT TO THE PASTOR'S CONTINUAL EFFORTS."

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AT THE END OF THE COLLEGE YEAR



THIS IS NOT A PICNIC!

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Every student turns with singleness of purpose to the task. And the librarian, Miss Rachael Ogle, is the faithful friend and wise counsellor to them all.

Are you going to college in September? Why not come to Franklin? Term opens September 9th. Send in your application now.

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WILLIAM GEAR SPENCER, LL.D. FRANKLIN, INDIANA

and Jewish rabbis, residing in Washington, D. C., the conference will seek to define and to defend the religious liberty that undergirds all democratic institutions, and without prejudice toward any religious group, and with good will to all men, whatever views they hold.

Any ordained minister of religion, or rabbi, who subscribes to a Declaration on Religious Liberty, prepared by the sponsoring committee, is invited to attend and to participate. Leading religious bodies are requested to send delegations. Laymen will be enrolled, if they represent a religious body.

The program will deal with the following subjects:

1. **SOCIAL SECURITY:** Pending legislation, taxing churches, religious institutions and agencies.
2. **TAX-RAISED FUNDS:** Appropriations of tax-raised monies to sectarian institutions.
3. **VATICAN ENVOY:** The appointment of Hon. Myron C. Taylor, with the rank of Ambassador, as the personal representative of President Roosevelt to the Pope.
4. **CHAPLAINS:** The ministry of chaplains in the employ of the Government.
5. **WAR:** Conscientious objectors.
6. **PRESSURES:** Economic, social and political pressures, arising out of religious intolerance, wherever it may be found, that limit the freedom of the individual, the press, and the action of legislative bodies.
7. **UNIFICATION OF ACTIONS:** Resolutions, passed by leading religious bodies at recent meetings.

The Conference will close with an evening session, open to the public, in Constitution Hall, to be addressed by outstanding leaders in the defense of religious liberty. All who pay the registration fee of \$1.00 will receive a reserved seat.

For registration blanks, write at once to Dr. R. W. Weaver, Emergency Committee on Religious Liberty, 715 8th St., N. W., Washington, D. C.

Humanity's Last Refuge

CARTOON NUMBER 70 BY CHARLES A. WELLS

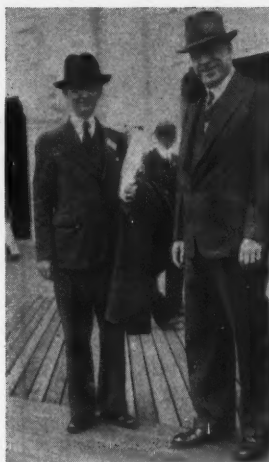
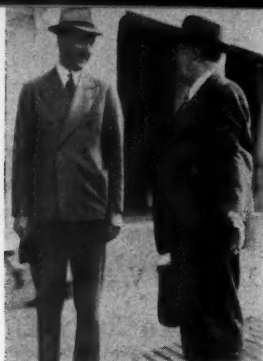
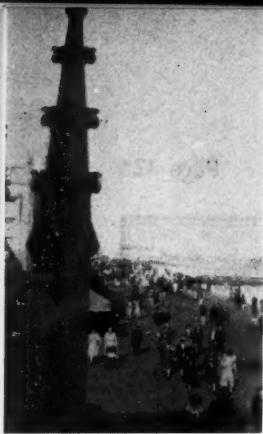


NOT long ago it was being said that Christianity and its central doctrine of the crucified Christ was no longer needed. The widespread advance of science and knowledge was supposed to have enabled men to dispense with such teaching.

Today science has turned upon mankind like a savage beast. Knowledge has led us into an ambush. There is no shelter in art, no protection in culture, no refuge in education. Man's home is no longer secure. For physical safety he must flee into the caves of his primitive ancestors, into dugouts and air-raid cellars. And science gives him nothing to comfort his mind or to sustain his spirit.

Once more, therefore, men are turning to the message of the Cross. In this time of agony and despair the Christian church is finding that message more needed and heeded than ever before. The figure of the suffering Son of God, out of whose agony came the world's only enduring kingdom, reveals again that the true measurement of values has not changed. At the foot of His cross is solace and healing for the millions who are being driven frantically before the inundating tides of hate and destruction.

They are discovering anew that humanity's last refuge is in Him who said, "And I, if I be lifted up, will draw all men unto Me."—CHARLES A. WELLS.



LEFT: *A long view of the Boardwalk*

Rev. Chester J. Oxley of Granville, Ohio, and Mr. A. J. Hudson, Chairman of the Finance Committee.

Dr. Joseph Novotny of East Orange, N. J., formerly of Czechoslovakia, and Secretary W. A. Shanks of Washington

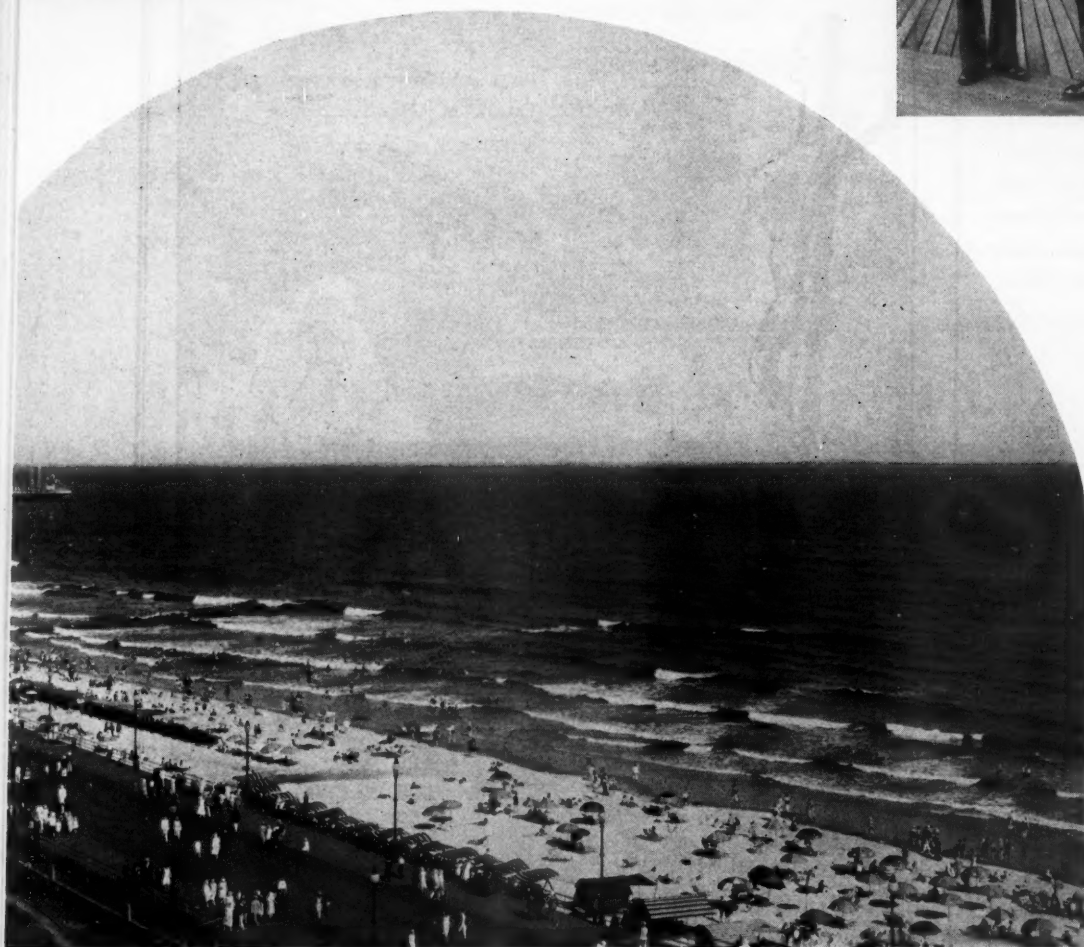


ABOVE: *Rev. V. W. Dyer of Burma and Dr. W. H. Bowler, formerly Executive Secretary of the Council on Finance and Promotion, now of Ohio*

Miss Elsie P. Kappen of the WorldWide Guild and her predecessor, Miss Alma J. Noble

LEFT: *Dr. J. C. Killian and Mr. John Nuveen on their way to dedicate Mr. Nuveen's fourth colporter missionary trailer*

Rev. and Mrs. H. Otheman Smith of Yonkers, N. Y.



BOARDWALK PERSONALITIES

Photographed along the Boardwalk at Atlantic City, N. J., during the Northern Baptist Convention, May 21-26, 1940



MISSIONS

VOL. 31. NO. 6



JUNE, 1940

The Light Still Shines

DURING a terrifying week when the zero hour seemed to have struck for England and France and all America was in the grip of a paralysis of fear, Baptists from Maine to California came to Atlantic City for their annual convention. Dominating all boardwalk conversation was one insistent question. At this gravest of crises, what could the Convention say or do? Would it be like Nero who fiddled while Rome burned?

The Convention furnished the answer for which Baptists need make no apology. **THE LIGHT SHINETH** was their program theme. They lived it, exemplified it, and with one exception gave it impressive reality.

They kept the light of sanity shining. American hysteria was rising like a Bay of Fundy tide. Clamor for America's entry into Europe's war grew louder each day. A war-mongering older generation was again planning to shed a peace-loving younger generation's blood. Yet Baptists preserved their sanity. Unanimously they registered "stern opposition to any intervention by the armed forces of the United States either in Europe or Asia."

The light of spiritual freedom shone with new radiance. In no previous convention have Baptists manifested such serious concern over religious liberty. With unforgettable and solemn unanimity they voted "unalterable opposition to any change in the American and Baptist view on the separation of church and state," and "irrevocable opposition to the establishment of diplomatic relations with any religious body whatsoever." Strong, unequivocal words! And they urged upon President Roosevelt "a reconsideration, at the earliest possible moment, of his appointment to the Pope."

The light of social responsibility burst into glorious flame. Having voiced their disapproval of government taxation of churches to finance federal social security, Baptists voted their own pension plan for church employees and a campaign of \$120,000 to establish it. Moreover, to aid victims of war and persecution and to rehabilitate homeless refugees in Europe, Asia, and America, they created a World Relief Committee to lead Baptists anew into a world wide ministry of mercy.

They kept aglow the light of evangelism. Only the most spiritually calloused went home unresponsive at this dark hour to the imperative need of evangelism and its inescapable personal implications "A convention program of evangelism is of no use," said Dr. Theodore F. Adams, "until you and I are evangelists."

But alas, at Atlantic City one light was as dim as the parking lamp of a car. The fiscal year had closed with a drastic drop of \$80,000 in missionary giving. No delegate seemed at all alarmed! With spirit and fervor everybody sang, "Send Forth Thy Light." Against the somber financial fact such spirited singing sounded like the apostle's clanging cymbal. Its tuneful fervor was like a fading broadcast when its hour is up. We should be mightily concerned. For loyalty to a Christian enterprise that meets the spiritual needs of a dying world is also the motivating dynamic behind all other benevolent and idealistic causes. Without it these other lights of evangelism, freedom, social conscience, world peace, will wane and go out.

To that challenge the new Convention year summons us. Only by the measure of our response will we demonstrate fully and convincingly that the Light still shines.



The World Today

Current Events of Missionary Interest



Times World Wide Photo

The Men's Ward in a Narcotic Hospital in Shanghai. All are victims of the opium curse

The Horrible Menace of Opium in Japan's Occupied Area of China

IN BULLETIN NO. 35 of *China Information Service*, Dr. M. S. Bates, Oxford Scholar and missionary of the Christian Missionary Society, makes public some terrifying facts about the opium and heroin traffic in and around Nanking.

This section of China is in the area controlled by Japan. According to Dr. Bates, a population of 480,000 people is served by 30 public stores and 173 licensed opium smoking dens, while 14 hotels are known to have opium licenses. In addition there is a large bootleg trade which "officials are continually trying to force into channels profitable to themselves." Daily sales are estimated to average 3,000 ounces, at a cost of \$60,000. This supplies at least 60,000 addicts. The main supply is said to come from Manchukuo, now part of the Japanese Empire, while a secondary supply comes from Iran (Persia) also through Japanese purchasing and shipping arrangements. From the traffic the government derives a tax revenue of \$3,000,000 per month. Basic Manchukuo price is \$8 per ounce. Other Japanese interests are paid \$2 per ounce for transportation. The tax is computed at \$3 per ounce. The eventual wholesale price is \$19 per ounce. Thus the traffic is immensely profit-

able. A confirmed addict must spend at least \$1 per day to satisfy his insatiable craving. "Many thousands of the poor," says Dr. Bates, "crawl along miserably on less than that."

The distribution of heroin is likewise alleged to be under Japanese control. Supplies come in heavy packages from Manchukuo and Tientsin, escorted and fully protected by Japanese until the stuff reaches the distribution centers in Nanking. The chief distributors are well known, four of them under the title of "Great Kings of Heroin." Their selling organization includes 2,400 persons. The number of addicts is well up in the tens of thousands. Pure heroin sells at \$300 per ounce. The lower grades are adulterated with chemicals that sometimes produce terrifying results. Tiny packets of the cheap stuff are sold as low as 30 cents. An addict must have at least one dollar's worth to provide satisfaction.

What all this means is that certainly one-fourth, perhaps one-third (the Nanking police say more) of the population are supplied by the Japanese with these vicious drugs. Dr. Bates quotes a Nanking teacher saying, "In ten years there will not be one good person in Nanking." All pretense of registration of these unfortunate victims and all restriction of smokers have been abandoned. Anybody may buy at any time in any quantity he can afford. There are

crowded sections in which the number of addicts is appalling and sale is made openly from door to door.

In concluding his report Dr. Bates writes feelingly, "As a Christian missionary I have prepared this report in the great tradition of those British missionaries who steadfastly and with final success struggled against the opium trade conducted by their own countrymen, and of those American missionaries who led the international movement against narcotics and continually appealed to the Chinese public until independent Chinese leadership achieved a large measure of success against the disastrous drug. Under any flag, opium is an evil to be countered, a dishonor to those who profit by it and protect it."

Perhaps most terrifying is his accusing question. "Is this Japan's announced New Order in Asia? If so, all decent Chinese now understand what it means. If not, let those who rule this area undo the hell they have made. Their power carries full responsibility."

England's Liquor Traffic in Time of War

WHY is the liquor traffic accorded preferential treatment even in time of war? In *The Baptist Times* of London, Mr. R. W. Black asks that pertinent question with reference to England's present emergency. MISSIONS reprints herewith his damaging accusations, condensed somewhat by space limitations.

In spite of constant questions in Parliament and outraged public opinion from the Christian church, the government still adheres to its policy of giving preferential treatment to the Liquor Trade during this emergency.

Farmers and poultry keepers can be deprived of their barley, but there must be no interference with what the brewers have accumulated for their requirements. Other

commodities can be requisitioned by the government, but the brewers' barley remains sacrosanct.

The mineral water manufacturers are cut down to one fourth of their supplies of sugar. Candy and chocolate makers have had to dispense with one third of their usual consumption; but the brewers, who use one million pounds of sugar every day, have so far been excluded from the sugar rationing scheme.

The imports of gin into the Gold Coast of Africa are to be resumed forthwith. At a time when the administration of colonies is being subjected to world scrutiny, the government has decided to repeal the ordinance of 1931 whereby the importation of gin into this area would cease at the close of 1939. Such a retrograde step in colonial administration is an affront to the Christian conscience of mankind.

The government is conducting three widespread publicity campaigns: one for highway automobile safety, another for national economy, and the third for safeguarding vital secrets. *The drink habit is a relevant factor in each of these three objectives*, but not a word is being said to bring that fact home to the British public.

This is not pleasant reading for the United States. It should jolt the complacency of Americans, and particularly of those who seek to plunge America into Europe's imperialist war. Suppose the United States were drawn against its will into this conflict, just what would we then do with our own solidly entrenched, politically protected, and financially powerful liquor traffic? Backed by enormous invested capital, it would oppose to the uttermost any thought of prohibition or even the slightest curtailment of its business.

War is humanity's most colossal social evil. Liquor is second in its devastating social and moral effects. Sufficient unto the day is one evil. To have both at the same time is a sad reflection on the moral condition of our world.

Remarkable Remarks

HEARD OR REPORTED HERE AND THERE

UNLESS THEY HAVE LOST FAITH in the American way, all Americans will subscribe to the sentiment that it is better to condone 100 subversive remarks, than to suppress one honest expression of democratic opinion.—*Bolling Somerville, in New York Times.*

DEMOCRACY GIVES YOU THE PRIVILEGE of worship according to your conscience, but only your conscience can cause you to worship. What good is a privilege not utilized?—*Rev. W. S. K. Yeaple.*

DEMOCRACY WILL BE SAVED in the United States if as a people we are wise enough to know that if we

do not respect the faiths of others, the day may come when other men will not respect our faiths.—*Associate Supreme Court Justice Frank Murphy.*

ESSENTIALLY THE AMERICAN PEOPLE are committed to the ideal of democracy. They should remember that the worst place to fight the battle of democracy is in Europe and the best place to fight it is in this country.—*Alexander J. Stoddard.*

THE REAL "FIFTH COLUMNISTS" in the United States are the financial interests that make money out of war and propagate it.—*Henry Ford.*

It Was Done in Atlantic City

A digest of important actions, decisions and elections at the Northern Baptist Convention

Summarized by WILLIAM B. LIPPARD

America and the War in Europe

CLEAR and unequivocal was the Convention's determination to keep the United States out of war. After confessing America's share in the war guilt of nations, condemning the ruthless invasion of helpless neutral countries by totalitarian powers, expressing sympathy to the democracies of the old world in their present ordeal, and warning the American people to be on their guard against the spirit of hysteria now prevalent, and the propaganda sweeping across the nation, the Convention adopted unanimously the following resolution:

Resolved: That we express to the President of the United States and the members of his cabinet our appreciation of their efforts to keep this nation out of war, and that we register the stern opposition of this Convention to any intervention by the armed forces of the United States either in Europe or Asia.

American Baptists and World Relief

IN view of the suffering throughout the world brought about by war, and the Christian responsibility that this places upon Baptists, the Convention created a World Relief Committee, consisting of Rev. Q. T. Lightner, *Chairman*, G. Pitt Beers, Jesse R. Wilson, J. C. Hazen, W. B. Lippard, E. F. Adams, Mrs. Howard Wayne Smith, C. C. Tillinghast, R. C. Hassrick, and Mrs. O. R. Judd. The Committee will enlist churches in cooperating in relief efforts, will work with other committees appointed by the Baptist World Alliance, the Foreign Missions Conference, and other organizations seeking to meet the world's need. Baptist churches should forward relief contributions through the Council on Finance and Promotion, either designated to particular relief projects or undesignated to be distributed at the discretion of the Council.

The first Sunday in June was scheduled for taking a sacrificial offering or a Communion Fellowship Collection for this purpose.

President Roosevelt and the Pope

WHATEVER the ultimate outcome of the protest against President Roosevelt's appointment of a personal ambassador to the Pope, the action taken at Atlantic City lifts the controversy out of the realm of sectarian bigotry and clarifies it as an issue involving historic, eternal principles.

WHEREAS, the peace of the world is the burning issue of today, and the growing sense of unity among the churches is a vital factor in its furtherance; and

WHEREAS, the action of the President of the United States in appointing a personal representative to the Vatican to further the cause of peace has raised widespread question as to whether this would constitute a stepping stone to a more permanent diplomatic relationship; and has endangered this sense of unity among the churches; and

WHEREAS, the President of the United States has given personal and official assurance that "this appointment does not constitute the inauguration of formal and diplomatic relations with the Vatican"; and

WHEREAS, despite this assurance from the President, other and different interpretations are increasingly disturbing the public mind; therefore, be it

Resolved: (1) That we reaffirm our historic Baptist position regarding the separation of Church and State and our unalterable opposition to any change in the American and Baptist view on this separation of Church and State; (2) That we restate our conviction that no privileges should be given to one religious body that are not accorded to all. (3) That we declare our irrevocable opposition to the establishment of diplomatic relations with any religious body whatsoever; and (4) That we urge upon the President of the United States a reconsideration of the appointment at the earliest possible moment.

Here was impressive, solid, inspiring unanimity. Every pastor ought to interpret that resolution to his congregation at the first available opportunity.

The Financial Outcome of the Year

FOR eight months during the Convention year the world was at war. The resulting fear and worry, the intensified economic difficulties, the numerous appeals for the relief of victims of war and oppression in Europe and Asia, and the financial uncertainty usually experienced prior to a presidential election, all doubtless influenced the financial outcome of the denomination's missionary year. Contributions to the unified budget totalled \$2,394,300 as compared with \$2,473,900 for the preceding year, a drop of \$79,600. There should be no attempt by anybody to minimize the contraction of missionary activities, the increase of pressure upon already overburdened missionaries, and the loss of opportunity throughout the entire world area of Baptist service, which this outcome has made necessary.

Social Security for Church Employees

DEPENDENT on whether Congress does not include church employees in its federal security legislation, the Convention approved an old age pension and security plan to go into effect January 1, 1941. A campaign for at least \$100,000 to establish the plan was authorized and the Ministers and Missionaries Benefit Board is to change its charter so that it might administer the plan. This is a matter of profound concern to every Baptist church that employs a janitor or organist or other lay worker. All is contingent on Congress.

The New President

NEW Convention President (*see front cover*) is Judge E. J. Millington, D. C. L., of Cadillac, Mich., son of Rev. W. E. Millington, and a brother of the late Secretary H. W. O. Millington of the Columbia Association in Washington, D. C. He was Judge of the Records Court in Cadillac from 1919 to 1939 and since 1939 is Cadillac City Attorney. For three years he was President of the Michigan Baptist State Convention, for four years Chairman of its Social Service Committee, is widely in demand as a speaker and lecturer and has delivered more than a score of college commencement addresses. He is a member of the First Baptist Church of Cadillac, Mich. Hillsdale College has

honored him with the degree of Doctor of Civil Law. Last year he served as President of the American Baptist Publication Society.

Final enrolment was reported as 2,330 delegates and 975 visitors, totaling 3,285. With one exception this was the largest enrolment during the past ten years. The Convention will meet next year in Wichita, Kansas.

Successor to Secretary Maurice A. Levy

THE impressive memorial service for the late Dr. Maurice A. Levy (*see page 351*) evidenced again the esteem and affection which Northern Baptists cherished for the departed Corresponding Secretary of the Convention. It was obviously impossible for Dr. Clarence M. Gallup to perform the duties of both Recording Secretary and Corresponding Secretary without jeopardizing his service for the Ministers and Missionaries Benefit Board. The General Council therefore appointed Rev. J. C. Hazen of Summit, N. J., to serve the remainder of Dr. Levy's unexpired term.

Baptists and Disciples in Closer Cooperation

OUT of the Clinic on Baptists and Christian Cooperation came the following recommendation which was adopted without debate.

Resolved: That the Northern Baptist Convention directs its General Council to make inquiries, and if desirable, to authorize conversations with a responsible body from the Disciples of Christ to explore the possibilities and difficulties that would result from closer conference, understanding, and cooperation between the two denominations.

Practically every delegate present was in favor of this. Two lone dissenters, however, registered loudly their vocal disapproval.

Change of Status for the Historical Society

HERETOFORE there have been in the Convention five national missionary societies, known as "cooperating societies" and two national boards. Now there are six. At Atlantic City the American Baptist Historical Society was formerly promoted to the status of "cooperating society." During the ensuing year the necessary adjustments will be made in its By-Laws, finances, and management. Baptists must now learn to think in terms of eight instead of seven national organizations.

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Boardwalk Comment

Impressions of program features, incidents and personalities, as seen and heard in hotels and auditorium and along Atlantic City's Boardwalk

⊞ The opening day of the Convention, when the German army was blasting its way to the English Channel, must have seemed to many like the zero hour for the British Empire. Against that dark background the brief yet magnificent speech by Dr. J. H. Rushbrooke will long be remembered. Typifying and personifying all that is best in the tradition and history of Britain, he said with impressive dignity, "We stand in what is perhaps the gravest crisis in history, involving perils, direct and immediate for us in Britain, but for you in America scarcely less near and no less menacing. No nation is pure before God, and Britain is not faultless. But she has contributed to the life of man something of enduring worth. It is not her weaker or worse elements, but the best and noblest that have accepted a terrific and unparalleled challenge to human welfare. Come what may, she does not fear the verdict to be passed upon her at the bar of history and the judgment seat of God. Slowly, reluctantly, hesitantly, and sadly, she has acted; but she has saved her soul."

⊞ Financial reports ought to be made more interesting, more vivid and graphic, more appealing to the imagination. People are more interested in their pocketbooks than in any other subject. Yet at a convention religious and missionary budgets are allowed to pass along with a gesture of "Let's get this off the program as soon as possible." And so many confusing terms have crept into financial presentations, "designated receipts," "undesignated receipts," "primary allotments," "general budgets," "percentages," that delegates hereafter will surely need financial advisors to guide them out of what must seem like a fiscal labyrinth.

⊞ Sincerely appreciated, as a generous gesture to save time, was the decision of President H. E. Dana of Kansas City Theological Seminary not to deliver his scheduled address. The program was 40 minutes late. So he told the delegates that his address would be printed in the June issue of *The Seminary Bulletin*. After the applause had subsided the professor said, "One sure way to get applause from a convention audience is to announce that you are not going to speak." Such self-effacement in a crowded program ought to elicit an extra legacy for the Seminary from some sermon-tired business man.

⊞ President E. A. Fridell is gifted with what one delegate described as a "velvet voice," and he knows how to use it. On one occasion after an address had been completed and multitudes of delegates started to leave their seats instead of waiting for some announcements, the President focussed attention on their discourtesy by saying in tones of icy velvetity, "in spite of the moving of delegates in the aisles, I think the rest of us will be able to hear what is about to be said." His comment had a magical effect. With one accord all resumed their seats.

⊞ Dr. Herbert W. Virgin of Chicago again demonstrated his mastery of the technique of presenting a report, of making it interesting, and of putting in it what is really significant. From his ten-minute review of the work of the Committee on Relations with Other Religious Bodies, the Convention was given an encouraging picture of how Baptists can enthusiastically cooperate in fellowship and action with other denominations without surrender of their distinctive principles, of why they should continue their relations with the Federal Council as "the voice of Protestantism," of the need of endorsing the Council's handling of the Vatican appointment issue, and particularly of what Baptists need to do in establishing closer, more cooperative, intimate and uniting relationships with the 14 other bodies in the United States that call themselves Baptists. Dr. Virgin had only 10 minutes allotted to him but he made every one of them informing, meaningful, and of positive value.

⊞ Sometimes an unscheduled meeting furnishes as much inspiration as a regularly scheduled program feature. Since many Baptists would be in Atlantic City over Sunday, May 19th, before the Convention opened, the Council on Finance and Promotion and the Woman's Home and Foreign Mission Societies arranged a special worship service. The big parlor of the Dennis Hotel was filled to capacity. Dr. H. G. Smith, Chairman of the Council, was in charge. Three young people from the Italian Mission in Philadelphia, living evidence of effective home missions, conducted the worship. Miss Emma Brodbeck, from remote West China, vividly described her experiences on an evangelistic tour with a Chinese evangelist across mountain peaks and through narrow gorges into the borderland of Tibet

among the Lolo tribes, where no white woman had even been seen. In an invigorating sermon on "Individual Responsibility," Rev. W. Harry Freda of Rochester, N. Y., appealed for a revival of vital religion in our churches and a recovery of our waning missionary passion. As the crowd slowly made its way out of the hotel parlor for a glimpse of the restless sea, one delegate was overheard saying to another, "That was a superb Convention prelude."

It was an inspired thought that prompted President Fridell to do away with the confusion of unscrambling the audience into numerous state delegations for electing the Convention committee. At the designated time he called on the Convention to rise for a season of silent prayer. Quietly and in a spirit of worship, one person from each state delegation came to the platform, received the necessary instructions, and returned to his allotted place. Then at a given signal each state group marched with dignity and in silence to its place of meeting. Perhaps this unique experience in contrast to the hopeless bewilderment of other years accounted for the minimum of "denominational politics," and the maximum of high caliber personnel on the four committees on resolutions, order of business, place of meeting and nominations.

One of the Convention reports presented on Thursday carried this unique and extended heading, *A Report of the Committee to Study the Report of the Committee on Social Service Related Agencies of the Northern Baptist Convention*. Silently yet eloquently that heading made a pathetic plea for simplicity. By the time the mere reading of the report's title had been completed, many a weary delegate could scarcely restrain a yawn and a yearn for a Calvin Coolidge vocabularic economy.

The program innovation, "Fellowship Night," pleased everybody. Standing in a long reception line, all officers and board members shook hands with delegates and visitors. The handshaking was quite an ordeal, and the long standing and repeated greetings also proved somewhat tiring. Yet it was worth all the energy and weariness. Organ music, prayer by Rev. G. E. Dawkins, and a screen song service led by Miss Marguerite Hazzard furnished a fitting introduction to the more formal and yet delightfully informal program that followed. Dr. C. Oscar Johnson presided. He was in top form, with an admirable choice of humorous stories. In more serious vein he reminded the crowd that "when conditions are so tense we should demonstrate that there is a happy

fellowship among Christians that is not observable among other groups of people today." A quartette from Virginia Union (Negro) University sang several selections and Rev. James W. Brougher, Jr., of California delivered a stirring message on the text of the evening, "If we walk in the light, as He is in the light, we have fellowship one with another," in which he appealed for a Baptist fellowship that is based on spiritual fellowship with Christ and on the common responsibilities for world evangelism. Dr. Earl Frederick Adams offered the closing prayer.

Some delegates must have rubbed their eyes in astonishment when Evangelist Charles Forbes Taylor, on Thursday evening, closed his message with the customary evangelistic invitation to the unsaved. This was indeed unusual. One person responded. When next he asked all to stand who wished to rededicate themselves to Christ, the entire crowd rose to its feet. On the long walk down the corridor ramp to the street a delegate was overheard to say to another that when this had happened before at a Northern Baptist Convention goes back to a time that is no longer remembered.

Atlantic City must have had a grudge against Baptists for it gave them its worst possible weather. Day after day persistent fogs from the sea and dismal drizzles from land saturated garments and drenched the boardwalk. Yet even these climatic conditions had their compensations, for the competing amusements along the boardwalk were "fogged out" as effectively as if "blacked out," and the Convention hall was always full. Finally the strain of absentee sunshine became unbearable. As a delegate hurried in one afternoon late, he almost collided with another coming out. "You are going the wrong way," said the man entering. "No, I am not," was the rejoinder. "Good-bye to you. I am going home where the sun shines." "And where is that?" was the anxious inquiry. "Out in Arizona!" was the proud reply.

The Dennis Hotel, high-class and on the boardwalk (Atlantic City Convention Headquarters), is the largest hotel in the United States that does not serve alcoholic liquor. When its manager, Mr. A. C. Poffenberger, was introduced to the Council on Finance and Promotion, he was given a hearty round of applause. He appreciated the applause, but reminded Baptists present that the temperance policy of the hotel obviously depends on Christian support. "If the Christian people of America do not patronize a temperance hotel, *who will do so?*"

An effective antidote for those who perhaps have lost their faith in the permanence of Christianity in China

The Deserted Chinese Temple Became a Hospital

The missionary was needlessly worried over the faithfulness of young Chinese Christians during this time of war and upheaval, as is proved by this story of Chinese high courage and faith

By MYRTLE M. WHITED



Thousands of Chinese coolies are employed in maintaining the new automobile highway that connects Burma with China. Over this route Dr. J. W. Decker made his memorable tour a year ago. See MISSIONS, September, 1939, pages 392-398. Along this road the doctors and nurses established the clinic and hospital in an abandoned Chinese temple

ONCE again I am back in Ningpo after 20 months with refugees in Shanghai. It seems quiet here after the tenseness of Shanghai and the strain of trying to keep life in great masses of starving people. There are refugees here but not in such enormous quantities. A local Ningpo Committee called the International Committee for Civilian Relief has now taken over caring for the destitute in the city and to some extent in the country-side. A rice kitchen is giving 3,000 free meals each day. Clothing is being provided. Special schools are being operated for poor

children. At these the children receive food as well as instruction. This International Committee consists of British and American missionaries, French Catholic priests and local Chinese leaders. In some instances they have worked through the Red Swastika Society which is Buddhist. It is a case of all working together for the relief of suffering.

Aerial activity has recently been renewed in this vicinity. This has caused the population of Ningpo to dwindle, the people preferring the difficulties of living in the country to the danger

of air raids. Even as I write, the airplanes are overhead. But so much has been written of bombings and destruction that I want to tell you of a piece of constructive work that was started in the midst of the war and as a result of the war, and in which I was privileged to have a part.

In a recent article (*See MISSIONS, September, 1939, pages 392-398*) Dr. J. W. Decker told of his journey by car over the new motor road from Lashio in Burma to Kunming in Yunnan Province, China, a distance of some 800 miles. He with his companions passed over nine great mountain ranges, several of them 7,500 feet high. He told of this neglected, backward region with no medical work. At the end of his article he mentioned the unit of Christian doctors and nurses sent out to this new highway by the St. Johns University Medical School (*Episcopal*) in Shanghai. During my 20 months with the refu-

BELOW: *The stone in the foreground marks the boundary line between Burma and China. The men in the picture are Chinese coolies digging earth for the embankment of the highway which is barely visible in the upper corner of the photograph*



gees I worked in connection with the St. Johns Medical School and carried on the classwork and training of our Ningpo student nurses who were also there.

About a year ago a call for help came from a Chinese young man who had fled during the war and found himself finally in Yunnan Province. He was amazed at the physical suffering among his own people and more amazed that nothing was being done about it. When the call

came it seemed a tremendous task and we were not sure there would be enough interest and cooperation. But we started collecting the funds and the personnel. It was decided to send first a small group of doctors, nurses, laboratory technicians and pharmacists to look over the field and see what might be done.

By April, 1939, this group was assembled and left Shanghai on their long journey of more than a month by boat and train via Hongkong and French Indo-China, which is the shortest route even in normal times to this remote province. They took all their medicines, instruments and



Chinese coolies from the borders of Tibet leaving home for work along the new highway

other supplies with them. They went west on the new road to Hsiakwan and there opened a clinic and later a hospital, using an old deserted temple for a building. The people swarmed to them with their various ills, and the doctor in charge sent back telegrams for more people and more supplies.

A second unit was assembled and went out in July. In charge of this group was a young Christian doctor with whom I had worked for more than a year. My part in all this was to interview nurses and help in their selection. This young Chinese doctor asked that if possible the second group be entirely Christian. It was. By the time they reached there it was decided to open another clinic and later a hospital in another city farther on. So most of the second unit proceeded to Paoshan which is in the heart of

those great mountain ranges. A graduate nurse from our own Hwa Mei Hospital is in the second group. I am grateful to have had a part in her training.

Letters come from all of them saying, "We must have help immediately. The task is too big for us. If you could only see the need of these people, we know you would send help."

It is the thing every missionary since Judson has felt, but it is good for these young Chinese to feel it themselves.

During the early fall while I was still in Shanghai a third unit was assembled and started out in November. A letter a few days ago tells of their arrival and of their enthusiasm for the work already accomplished and their desire to get to work themselves. Funds for all this work are provided by Chinese.

Letters from these young people make the most inspiring missionary reading one could hope for. The unit at Paoshan found a church there of the Bethel Mission. They have joined forces with that little church. How much wiser that was than for them to have started a new church. Several from those at Hsiakwan have started worship services on the street, as there is no building which they can use for services.

When this war started, two and a half years ago, we worried about these young people of China—those who were scattered to far-off provinces, those who were separated from their families and from Christian influence. Would they remain faithful? We ourselves were of little faith. Just as in the day of the Apostles, "They that were scattered abroad went everywhere preaching the Word."



A street scene in one of the hundreds of towns now more accessible because of the new Burma road

FACTS AND FOLKS

How the war in Europe is interfering with the transportation of mail and the forwarding of money from England is indicated in a report from Dr. J. A. Ahlquist. His quarterly remittance for the support of his leper colony in Kangpokpi, Assam, was six weeks overdue at the time he wrote. "It is difficult to know how to meet the

News brevities reported from all over the world

payments for food, medicines, and other needed supplies," he reports. "Just now we have in our leper colony 102 adults and 49 children. It takes a lot of planning to feed, clothe, house, and treat this big

family of 151 people. We are receiving \$10 per month from the American Mission Lepers, and it is a godsend."



American jazz music, if it can be called music, invades even the jungle villages of Africa. Several Christians came to Rev. H. D. Brown of Tondo, Belgian Congo,

recently, and complained that they could buy only jazz phonograph records at the foreign-controlled shops in town, whereas they wanted records of Christian hymns. None was to be had. Imagine an American school girl preferring a hymn record for the latest popular song hit on her victrola.



Last Christmas came to the family of Rev. and Mrs. H. D. Brown of Tondo, Belgian Congo, "without a word of Christmas greeting from anyone at home." That was not due to neglect on the part of American friends and relatives, he explains in a letter dated January 17th and not received in New York until April 15th (*three months in transit*), but entirely because of "the difficulties of transport and the censorship of mail in time of war."



The American neutrality law, whereby American citizens are prohibited from sailing on the ships of belligerent nations and into zones of combat as listed in President Roosevelt's several proclamations, is creating unprecedented difficulties for missionaries in Belgian Congo whose furloughs are soon due. How shall they get home? Miss Marguerite M. Eldredge of the Woman's Board is due to leave Belgian Congo this month. How she can reach the United States without going first to Belgium, and there changing to a ship for America, presents a problem that the Foreign Board's Shipping Department has not yet solved.

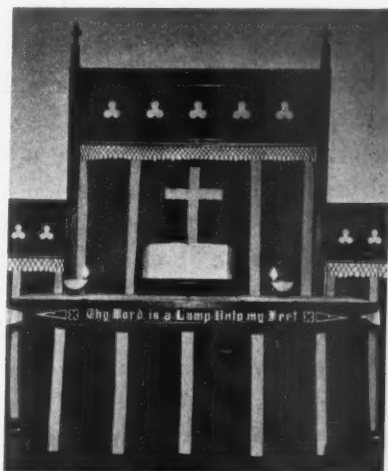


War censorship has reached out its long arm even into remote West China. Dr. John E. Lenox of the West China Union University medical department writes that all mail reaching West China from England is now censored in Hong Kong. "The war in Europe also

affects China," he explains, "in that the European countries will now pay less attention to the Orient. Hence Japan will have a better chance in China. Therefore, China looks increasingly to the United States and is doing everything possible to promote American good will. As a friendly gesture, 40 policemen are assigned by the Chinese government to guard the campus day and night."



The annual commencement exercises of Central Philippine College occurred March 17th-18th, with the baccalaureate sermon preached by Dean R. Fred Chambers, whose sermon theme was "Symmetrical Education." (Dean Chambers was formerly a missionary in Assam. His wife is the former Dr. Dorothy Kinney of the Woman's Hospital at Gauhati, Assam. They were transferred to the Philippine Islands mission in 1939.) The Central Philippine College Commencement was of more than usual interest and significance in that it coincided with the institution's 35th anniversary. The anniversary address was delivered by President Arthur L. Carson of Silliman University in Manila.



New altar in the chapel of Central Philippine College, a memorial to the mother of Mrs. Laura Lee Munger, missionary in the Philippine Islands

His topic was "We Face the Future." All public sessions were held in the College Assembly Hall. On Sundays this is converted into a chapel by withdrawing a huge blue and gold curtain which conceals the organ, chancel and choir, and a new altar recently installed as a gift from Mrs. Laura Lee Munger of the Philippine Islands.



The sacrifice of family life which foreign missionaries are invariably called upon to accept, finds a typical example in the family of Dr. and Mrs. Frederick W. Meyer of Emmanuel Hospital in Capiz, Philippine Islands. More than 20 years ago (in the fall of 1919) the young doctor and his bride sailed from America. Now their eldest son Frederick, Jr., is a sophomore at Yale. The second son is a senior in the Manila High School and expects also to enter Yale. The third son is still at home with his parents. "Yes, our family is scattered," writes Dr. Meyer. However, he accepts the situation without complaint for he adds, "Such is the penalty of missionary service and of having growing youngsters who need an education."



Prices in West China are going sky high, according to a recent report from Dr. John E. Lenox of the College of Medicine and Surgery in Chengtu. Meat has risen from 30 to 60 cents, lard from 30 to 95 cents, and many other food necessities in proportion. Cloth that formerly sold for 15 cents per foot now costs 80 cents, and the price is still rising. Foreign drugs and surgical instruments that must be imported by the hospital in Chengtu have increased enormously in cost because of the drop in the value of Chinese currency. "This makes the maintenance of a hospital exceedingly difficult," concludes the doctor.

Land of Natural Beauty and Human Poverty

Impressions of a brief visit to Puerto Rico, now being made into a base of defense for the Panama Canal, where the death rate is high and people are poor, and where, nevertheless, the missionaries are finding ready response to the gospel appeal



The poverty of Puerto Rico is illustrated by this picture of the home of Mr. Monserrate Malave and his family. He is the first Christian in this rural area and is now an able Baptist leader who conducts one of the 22 outstations of the Cayey Baptist Church

By DONALD R. GORHAM

EVERY night the floodlights of the S.S. *Coamo* were turned upon the American flag floating from the ship's stern for the benefit of any hostile submarine that might be prowling far from its base. It was a grim, nightly reminder of World War II, which seemed to be stretching out its arms to draw peace-loving America into the struggle. As Mrs. Gorham and I sailed into the harbor at San Juan, Puerto Rico, we noted the new scaffolding about the old fortress El Morro. It was suggestive of the extensive work now being done to make the island a defense base for the Panama Canal.

Our immediate destination upon landing was the Rodriguez home, in Cayey, where we were to be guests. Here we were welcomed by Oscar Rod-

riguez, Julia, his wife, and Oscar Earl, who is called *Oscarita* (Little Oscar) by his many Puerto Rican friends. Oscar and Julia Rodriguez received their education in the United States. Both are college and seminary graduates. Mr. Rodriguez serves as colporter-missionary and director of Christian education in Puerto Rico under the joint appointment of Home Mission Society and The Publication Society. He has been given large freedom in creating his own field of activity under a three-fold objective that includes organization and promotion of Christian education, creation and distribution of literature, and evangelism.

Evidence of the friendliness of the Puerto Ricans was furnished us on the very day of arrival when Heriberto Rosario walked in nine miles from his rural home to bring a little puppy

as a gift to Oscarita. Heriberto was converted in 1938 during an evangelistic meeting held by Mr. Rodriguez. His father is a tobacco farmer employing 150 workers. Heriberto has become an enthusiastic church worker in his community, an out-station of the Cayey Baptist Church.

From the porch of the Rodriguez home we could observe a cross section of Puerto Rican life. The street was full of little push-carts. It was really a street market. Here were vendors of pastries, fruit and other farm produce. Boys passed with burros laden with charcoal, others with the plantain, which look like green bananas and are the Puerto Rican equivalent of potatoes. Besides the plantain there are over a dozen varieties of bananas in Puerto Rico. Pigs with small ropes tied about the neck were being taken to market. There passed a man offering brooms for sale. In his outstretched hand was a chicken that he offered for ten cents. Three boys pushed a paralytic in a cart. Wherever they thought they could gather a few pennies, these little minstrels paused and played. An empty coffin passed, borne on the shoulder of a man. Whoever dies in Puerto Rico must be buried within 24 hours. The death rate is high on the Island, and pathetic little funeral processions are a common sight. Hospital facilities are so limited that frequently a patient carried in from some rural place several miles away must be sent home immediately after treatment. Several times while we were watching the street



Mr. and Mrs. Oscar Rodriguez at work on the mimeograph preparing one of the courses of study for the Puerto Rico Sunday schools in his area

life, such patients passed our front porch. Each patient was suspended in a sheet or blanket from a single pole resting on the shoulders of two men.

The poverty of the people is understandable when one learns that they receive only from 60 to 80 cents a day for work in the cane fields. Employment lasts only about six months out of each year. Pay in the tobacco fields was no better, although a minimum wage of one dollar per day has been set for factories.

Mimeographing is an important part of the work of Mr. Rodriguez. In describing its importance, he said: "Our mimeograph, sent to us by people interested in the work in Puerto Rico, came as an answer to our prayers. There was much need for the production of material for the intermediate groups in our churches. The only way we could help these groups was by creating material, and having it mimeographed for use in our churches. Since we received this mimeograph we have published six 20-page pamphlets for these groups. Then the matter came up of supplying material for the young people's groups, and we have already put out three pamphlets (30 pages each) with original material for the weekly meetings of the young people's societies. We have put out courses of study for use at our vacation church schools. Two issues of our *Christian Education Bulletin* and two pamphlets containing a working plan for the women's and the young people's societies, have been published as well as circular



Leandro Garcia, also a local Baptist worker in a rural field, with part of his family in front of their humble home

letters and suggestive programs for special occasions. Those who had a part in sending the mimeograph to us can be sure that their investment has been and shall continue to be a blessing to the work in Puerto Rico."

In the Cayey Baptist Church we witnessed an interesting pageant, directed by Mrs. Rodriguez. Half an hour before the pageant began, all seats were occupied. People stood in rows in the streets outside the open window. The same young people who took part in the pageant were at a social gathering the next week. The way they entered into the games was a refreshing reminder of similar pleasures enjoyed by our youth in the United States.

The Cayey Baptist Church is an evidence of the response of Puerto Ricans to the gospel. Organized in 1902 by Rev. Hugh McCormick, the present building was built in 1905. It has steadily grown in strength until in 1936 it became self-supporting. Its membership is 372 and its Sunday school enrolment 450. The young people's group (ages 14-30) has 97 enrolled. This group will divide soon into intermediate and senior sections.

Pastor Cabrera of the Cayey Church has an extensive field including many rural parishioners. There are 22 outstations having Sunday schools that are held Sunday afternoons. The members conducting them report back to the central church in the evening. The attendance at these 22 outstations ranges from 700 to 900. Nearly all meet in the open air, usually under a tree. One outstation of the Cayey Church, the Tohita rural church, is fortunate in the possession of a building. In its lovely setting at the bend of a winding road, it gives the impression of an old world chapel.

During the course of our Puerto Rico visit we met Leandro Garcia, one of the local workers at an outstation. All of the members of his family are Christians. He is unusually dark, since most Puerto Ricans are of mixed blood. Because of this, Leandro is called by his friends, *Congo*, and he himself jokingly calls his children *Congitos*. He has become a loved and respected leader and incidentally a foreman directing the work of 75 men on a sugar plantation.

Another local leader is Monserrate Malave, who was the first convert in the rural area of

Las Vegas. There are no roads to this rural section, only footpaths. Monserrate walks four miles each way to church. He attends both services, walking home in the afternoon to lead one of the 22 Sunday schools. For 12 weeks each year, he comes into Cayey for a leadership training class on Saturday night. Along these footpaths at night, torches made of cloth extending from bottles of kerosene are used as lights.

We recall with pleasure our visit in the home of Mr. and Mrs. James Hutchison and family. Mr. Hutchison is assistant manager of a sugar refinery at Canovanas. They are Southern Baptists and so enthusiastically interested in the work of the Rodriguez's that last year they raised \$200 from Southern Baptist friends for the first building on the assembly grounds at Barranquitas. Mr. Hutchison took us to visit "Little Africa" near their home. This group is an exception to the race mixture of most Puerto Ricans, having maintained through the years its pure Negro blood and much of the African mode of living.

Little Africa is a section in the North Eastern part of the island where the largest coconut groves are located. People living in this section are very poor. Most of them depend on the sugar industry for their living. Since the grinding season is short these people are out of work almost eight months of the year. The rest of the time is used, really misused, by giving themselves to lives of sin and corruption. They live in very humble houses and the families are as a rule very large. Mr. Rodriguez has found that these people respond readily to the preaching of the gospel. He has had splendid evangelistic services among them with many conversions. A Baptist church in the heart of the community ministers to the spiritual needs of these people.

Our impression of Puerto Rico was that of a land of surpassing natural beauty accompanied by a terrible poverty, both physical and spiritual. It was a thrilling experience to participate in the glorious task of our missionaries in bringing to this land of such great beauty the matchless beauty of the life of Jesus Christ and sharing with them the unsearchable riches of His gospel.

MISSIONS

An International Baptist Magazine



This magazine was founded in 1803 as *The Massachusetts Baptist Missionary Magazine*. The name was changed in 1817 to *The American Baptist Magazine*, and again changed in 1836 to *The Baptist Missionary Magazine*, and finally changed to *MISSIONS* in 1910

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Smug American Baptist Complacency And Scotch Sacrificial Giving

THE smug complacency of American Baptists in their relative security and prosperity, and their protected isolation from the hazards of war, ought to receive a severe jolt when they read of the sacrificial giving to the cause of missions as reported from Scotland.

As published in *The International Christian Press Service* of Geneva, the Foreign Mission Board of the Church of Scotland faced the prospect of sharply decreased contributions, as well as the reality of a huge debt of £40,000, the equivalent of \$130,000 at current rates of exchange. So the Board decided to make a drastic reduction in its service on the mission fields abroad, and to bring expenditures down to the level of intimated income. When this decision was made known to the General Assembly, special gifts immediately began to come in, one individual donor contributing more than \$50,000. Total gifts are likely to exceed \$150,000. So the decision to abandon or curtail work abroad has been reversed and foreign mission service will continue unimpaired.

Let it not be forgotten that Scotland is at war, that it faces the danger of air bombing,

that its people are crushed beneath the burden of taxation and are struggling daily against the rising cost of living, and that its churches are bereft of their young men who have obeyed the call of King and Empire. Yet even under these dire circumstances the churches regard the cause of Christ throughout the world as still paramount, claiming their allegiance and undiminished support.

In the face of such sacrificial giving, the usual after dinner jokes about Scotch thrift and parsimoniousness seem woefully out of place. And the plea of Baptists that the times in which we live are not propitious for a sustained, substantial increase in missionary giving seems almost like blasphemy.

Profit and Loss for the College Graduate

COLLEGE commencement days are here again. During this radiant month of June, thousands of young men and women are moving out of dormitories and laboratories into the cold, hard world of economic insecurity, social upheaval, moral confusion and international madness. Gone forever are those carefree years of study and play. In later life, in the words of Yale's stirring song,

How bright will seem through memory's haze,
Those happy, golden, bygone days.

For four years these young people were apart from the world. Now suddenly they become a part of the world. At once insistent questions arise to plague them. Where is a job? What chance have I in American industry or professional life? Will America go to war? Is my generation doomed to be cannon fodder in an imperialistic conflict on some remote continent?

One question transcends all of these in importance. What will it profit the college graduate if during his four years at college he shall have gained the world of knowledge and shall have lost his Christian faith? American colleges have been severely criticized in recent years for an alleged irreligious influence. Dr. John R. Mott regards the college campus as "the greatest mission field in the world." For the past two decades, declares *The Federal Council Bulletin*, "religious life on the campus has been at a low

ebb." Headmaster John Crocker of the Groton School bemoans the fact that "American colleges have become so secular that our youth are being conditioned to think that the church is not of fundamental importance." Most serious is the charge by President O. C. Kreinheder of Valparaiso University, who says, "A godless education is sweeping over this country. Some of our colleges are hotbeds of atheism. This condition may become so acute that the road to knowledge will mean the road to spiritual ruin. We must have a Christian higher education."

What is the answer? It is the Christian college such as Protestant denominations maintain throughout the United States. If there ever was a time when a Christian college, staffed by a Christian faculty, committed to the Christian way of life, is needed in America, it is now.

Once again MISSIONS completes in this June issue (see pages 363-366), its annual series of announcements by Baptist educational institutions. They are rendering a service to Baptist youth and to the whole denomination. They are sending their graduates into the world motivated by a Christ controlled purpose. For that these institutions deserve the heartiest endorsement and generous support.

War Propaganda at the World's Fair

WITH pomp and ceremony New York opened its World's Fair on May 11th for another season. Before the summer is well along, according to newspaper reports, both the British and the French pavilions will be featuring war exhibits, not to shock spectators by anything gruesome, but rather to show how mobilization affects an entire nation, and particularly what life is like under black-out regulations, air raid warnings, and other war conditions. These exhibits in both French and British pavilions will replace last summer's "travel exhibits" which Americans will keenly miss, for they awakened happy memories and fond anticipations.

Thus the two pavilions, by new features and by the omission of old features, will become war propaganda, helping to maintain American sympathies for England and France. There should be no objection. At the World's Fair last

summer millions of Americans were subjected to Soviet Russian propaganda in the mammoth communist pavilion, now dismantled and shipped back to Russia. Fair play calls for the same propaganda privilege to France and England. However, to be fair to everybody, there really ought to be also a Nazi war exhibit to show what war means to the German people in their own black-outs, consuming their *ersatz kaffee*, and other substitutes, waiting in line with ration cards for food and clothing, sinking steadily to a drab, low level of existence.

Nevertheless, to be supremely effective these exhibits ought to feature also the gruesome side of war, its monstrous mechanization, its horrible carnage and fiendish destructiveness, the endless lines of refugees, and above all, the sorrowing widows and orphans at home who always pay the final cost.

Having thus seen what war means and how *lebensraum* when sought by force, fades into a mirage, Americans ought to be more determined than ever to keep their own country out of war and to work zealously and sacrificially for the restoration of peace.

Editorial ♦ Comment

♦ Although there are two Baptist churches in Atlantic City, the New Jersey State Convention had to assume all responsibility for Convention arrangements because neither of the two churches cooperates with the denomination. Even the Baptist Fundamentalist pre-Convention Conference had to meet in a Methodist Church. The Editor attended the Sunday forenoon service at one of the Atlantic City Baptist churches. There was no reference to the Convention on the church calendar. No announcement of the Convention was made from the pulpit. Baptists from other cities present were welcomed half-heartedly, not as Convention delegates but as "strangers." The prayer failed to include any petition to God to vouchsafe His blessing on the Convention proceedings. Churches of other denominations in Atlantic City opened their pulpits to visiting Baptist ministers but not the two Baptist churches. Some people will defend this lack of cooperation as Baptist independence and the inalienable right of a local church to be a law unto itself. Others will regard it as something else.

♦ The long-range demoralizing and devastating effect of the war in Europe on the Christian mission-

ary enterprise in Africa and in the Near East is again becoming apparent. The history of 1914-1918 is repeating itself. Who can refute this ominous statement in a recent issue of *Time*? "Disturbing to the leaders of Christian missions is the fact that many an African and Near Eastern native, who has heretofore not been reached by Christian missionaries, is now learning about Christian civilization from the British, the French and the Italians, who muster him into an army and hand him a gun."

◆ Is a quiet revolution going on in the inner councils of the Daughters of the American Revolution? At previous annual conventions under the plea of military preparedness, the program emphasis has often been militaristic. Last year a storm of controversy was precipitated by the D.A.R.'s race prejudice as evidenced in denying the use of its Constitution Hall for a concert by the Negro contralto, Marian Anderson, not because of the quality of her voice but because of the color of her skin. (See *MISSIONS*, April, 1939, page 201.) At this spring's national convention in Washington a refreshingly new note was sounded when Mrs. W. H. Becker, Honorary President General, declared that "today the most vital need of our country and of the nations of the world is a moral and spiritual revival." Even more revolutionary was the following statement to which several thousand delegates listened with absorbing attention. "Advocates of a new and a more progressive America regard social reform as all important; but it is valueless unless built on the firm foundation of character—the moral and spiritual integrity of a people." The D.A.R. is assuredly true to the purposes and ideals of its revolutionary forefathers of 1776 when it thus emphasizes today's need of the moral and spiritual integrity of America.

◆ The European war is causing a shortage of paper in England and is compelling book publishers to reduce drastically their spring output. If this means fewer but better books, it will be a blessing rather than an evil. A like shortage of paper in America might not be an unmitigated evil, judging by the quantities of undesirable books and objectionable magazines that flood our newsstands.

◆ The retirement, because of age, of Convention Traffic Manager C. J. Millis, removes a genial, kindly, deeply interested layman. Ten years ago he had retired from the service of the Southern Pacific Railroad after 40 years with that great system. Succeeding the late Mr. W. G. Brimson, he undertook the work of the Traffic Bureau, secured countless courtesies from the railroads, helped in the transportation arrangements for each Convention,

as well as for the Baptist World Congress in Berlin in 1934, where the Editor unexpectedly found himself seated opposite Mr. Millis in a German railroad dining car. In numerous other ways Mr. Millis managed efficiently and expeditiously the many traveling needs of Northern Baptists. Well beyond the Psalmist's allotted three score years and ten, he leaves behind him the good wishes and gratitude of hosts of friends. The work of his office will be transferred from Chicago to Baptist Headquarters in New York.

◆ A father recently baptized by Missionary John A. Howard in Kargpur, India, explained to the missionary that among the reasons for his becoming a Christian was this: "We cannot live among Christians without becoming Christians ourselves." There could be no finer testimony to the meaning of Christian living, no witness more eloquent to the reality of Christian discipleship.

THE GREAT DELUSION

Number 72

WHISKEY CONSCIENCE

AS REPORTED in *World Call*, a whiskey distillery that last year spent \$1,700,000 in newspaper and magazine publicity and spread lavish Father's Day advertisements across the nation aimed specially at American youth, has announced a scholarship foundation. Each year 10 high school boys and girls are to be awarded a \$1,000 four-year course in any college in the state in which the distillery is incorporated.

Quoting one of the liquor traffic's own sponsored periodicals, *World Call* says the declared purpose is "to offset the venomous attacks upon the liquor industry as the corrupter of youth." Thus whiskey seeks to counteract the growing anti-liquor sentiment and to win the good will and esteem of parents, friends, and relatives of high school pupils who may otherwise be unable to enter college.

The scholarship foundation will bring a college education to 10 boys and girls. It will also bring delusion and despair to thousands of other boys and girls whose own chance for college is irretrievably ruined because their fathers' drink bill must furnish the liquor traffic's profits.

Perhaps the realization of that prompts the distillery to divert some of its profits in an attempt to make restitution. Let us be magnanimous. Even whiskey seems to have a conscience!

N·E·W·S

from the
WORLD OF MISSIONS

A MONTHLY DIGEST
from Letters and Reports of
FIELD CORRESPONDENTS

It Began With a Radio Broadcast

Less than three years ago there was no Baptist church in Buffalo, Wyoming. Several Baptists happened to listen to a radio broadcast from a nearby town. Today a handsome new church edifice is nearly completed. The chapel car missionary colporter tells what happened

By A. C. BLINZINGER

ONE Sunday afternoon several Baptists of Buffalo listened in on the broadcast of a sermon by the Rev. Oliver Reed. They asked him to come to Buffalo and preach for them, and as a result the First Baptist Church of Buffalo was started.

The meetings were first held in homes. Then the School Board granted the church the privilege to worship in the school house, and on January 18, 1938, the First Baptist Church of Buffalo was organized.

Immediately a committee was appointed to look after lots, and later the church made an appeal to Rev. and Mrs. A. C. Blinzinger, chapel car missionaries, to come to Buffalo with the chapel car Grace.

The car arrived in Buffalo in October, 1938, and from that day

until this the work has gone forward. Through the united efforts of the church and the missionary the present lot was purchased and the church erected.

People wonder how the present church building has been made possible. During the stay of the chapel car and its missionaries the church

was at no expense for a pastor, but contributed a specified sum each month toward the American Bap-



TOP: The almost completed new Baptist church in Buffalo, Wyoming. CENTER: Men of the church contributing their labor in mixing the concrete for the foundation. LEFT: The new church in process of construction

tist Publication Society. All the rest of the money went toward the building.

The Chapel car missionary has had ample experiences for the last 21 years in organizing, building and establishing churches. During



Colporter Missionary A. C. Blinzinger in front of his chapel car

these years he has finished 15 churches and four parsonages, valued over \$250,000. Many of these churches worshipped in basements and most of them were built from the ground up.

Most of these plans were drawn by the Home Mission Society Church Edifice department.

Dr. Carlos M. Dinsmore of the church edifice department came to Buffalo last spring and looked over the field, and as a result of his coming the Home Mission Society gave this church a small loan of \$2,500, and for the first 20 months no interest is charged. The present structure was planned, supervised and contracted by the missionary, saving the church about \$2,000 in architectural work. All the rough material as tile, fill-in brick, lumber, joist, doors and many other things were hauled from Salt Creek, and all this material was bought and hauled by the men of the church. One man donated his concrete mixer and also made possible all the plumbing at little cost. The men of the church and friends hauled the gravel, sand and helped in the construction of the church and with the pastor saved about \$3,000 in labor.

The Sheridan Baptist Church made a liberal donation and donated the corner-stone. Many other gifts were received.

The exterior of the building and the basement are completed, and the church will worship in the basement until the upper floor is finished during the current year.

The chapel car missionaries will be on the field until the task is completed, the church dedicated and a pastor located on the field. Then they will move on to another town for similar service.

White and Negro Baptists in Indianapolis

In joining hands across racial lines, Baptists of Indianapolis held an All-Baptist Training Conference April 22 to 26 that brought together leaders of the three asso-

ciations into which the 92 Baptist churches of Indianapolis are divided. White Baptists now constitute a minority group in Indianapolis with only 13,000 members in 33 churches, whereas 59 of the churches are Negro with a combined membership of 17,000. Secretary John W. Thomas, of the Home Mission Society's department of cities, and Dean H. M. Smith, of the Chicago Baptist Institute were leaders in the five-day conference, which was held at the Mt. Zion Baptist church, one of the largest Negro churches. Rev. S. W. Hartsock, chairman of the Baptist Inter-racial Committee, had a leading hand in setting up the program. Among Negro pastors participating were Rev. T. J. Highbaugh, Rev. R. T. Andrews, Rev. John A. Hall, Rev. C. H. Bell, Rev. J. B. Carter, Rev. F. F. Young, Rev. David C. Venerable, and Rev. J. I. Saunders. The conference had as its purpose the achievement of a common Baptist front across racial and organizational lines. A committee of nine, with three from each association, was appointed to consider week-day religious instruction for church children, and to plan for a second All-Baptist Conference in 1941.—*Clive McGuire, Indianapolis, Ind.*

Foreign Missions and Filipino Independence By E. K. HIGDON

In six years the Philippine Islands will be granted complete political independence by the United States. What this means for the Christian missionary enterprise was seriously studied in Washington, D. C., at a five-day conference of Mission Boards

A FIVE-DAY conference, held in Washington, D. C., April 9-14, interdenominational and international in character, brought together 140 delegates who represented the Philippine churches and American mission boards, Baptist, Disciples, Methodist, Presbyterian,

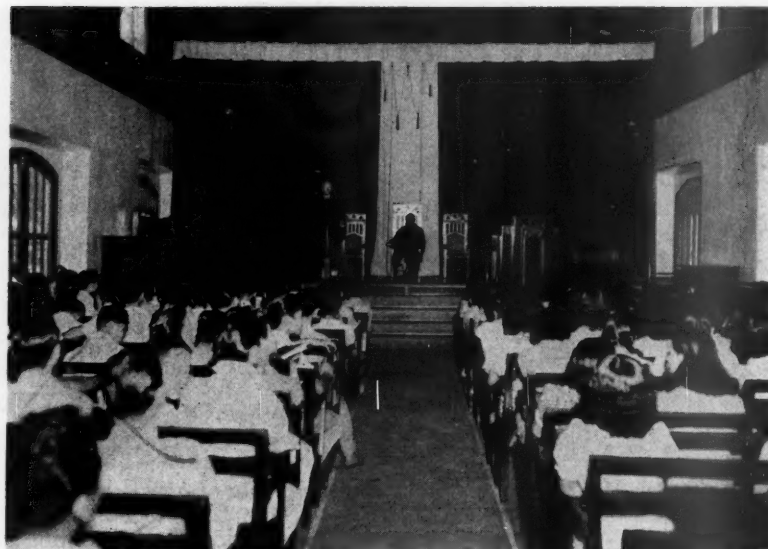
United Brethren, and Congregational. The Episcopalians and the Seventh-Day Adventists were not represented since they are not members of the Federation of Evangelical Churches in the Philippine Islands. No other major denominations have work in the

Islands. Delegates included a dozen Filipinos and 27 missionaries who have seen recent service in the Islands. The other delegates—pastors, state secretaries, leaders in women's missionary councils, representatives of youth groups and of mission boards and societies—came from 16 states and the District of Columbia.

The Philippine Committee of the Foreign Missions Conference is to continue to study the economic and social conditions in the Philippines with the purpose of determining the policies for boards and churches to adopt, and of informing the American churches what may be done before July 4, 1946, to protect the Filipino people from the devastating economic catastrophe threatened by the present independence law.

Of high significance was the statement adopted on Philippine independence. (*See below.*)

The conference was unique in its personnel, selected from both sides



Daily chapel at Central Philippine College. When the curtains are moved aside the memorial altar pictured on page 339 comes into view

of the Pacific, and also in the way preparations were made for it. Studies initiated in the Philippines five years ago and amended and revised during the past twelve months, dealt with the Christian task in the light of rural needs, evangelism, the social and eco-

nomie environment of the churches, training for Christian service and the institutions in which it is conducted, women's work, religious education, the ministry to lepers, medical work in general, and cooperation and unity.

Baptist delegates included Secretaries J. W. Decker, Miss Hazel F. Shank, and Dana M. Albaugh; also Mrs. Howard Wayne Smith, Mrs. Charles H. Sears, Mrs. O. E. Howe, and Rev. Albert C. Thomas, a member of the Foreign Board. Baptist Missionaries from the Philippines included Dr. and Mrs. Henry Waters, Rev. and Mrs. Henry Munger, and Miss Signe Erickson. Filipino Baptists present were Miss Primavira Dimondante, studying medicine at the Michigan Medical School and a former student at Central Philippine College at Iloilo; Dr. Camelo Osias, Advisor to the Governmental Philippine Commission at Washington, and Mrs. Osias; Rev. Eusebio Manuel of Manila, General Secretary of the Philippine Federation of Evangelistic Churches; Rev. Proculo Rodriguez, Dean at Silliman University, and Miss Maria Dayaon, a secretary of the Philippine Federation of Churches.

In a world where the international problems are urgent we believe the government and the people of the United States may take justified pride in what has been accomplished in the Philippine Islands.

We recognize the Commonwealth of the Philippines as an important outpost of democracy, a Christian nation where Protestant ideals have taken deep root. In the continued well-being of the Philippines the United States has a great interest. Political independence will come in 1946, but it is widely acknowledged that the trade provision of the independence law will radically and adversely affect the economy of the Islands which has been built on the basis of favorable trade relations with the United States. Any serious blow to the economic structure of the Philippines will discredit a great experiment, set back the promising new life and discourage the growth of world community.

This Conference represents mission boards of the Christian Church who are deeply concerned for the future welfare of the Islands. It urges the organized Christian forces of America to place the weight of their influence behind all elements working for Philippine-American relations based on common justice and the golden rule. It calls on the United States Government to enter the trade negotiations of 1944, already authorized by both Governments, with a conscious purpose to revise any provision for trade relations after 1946, which seriously threaten the good of the Philippines. Adjustment and not liquidation should be the principle.

The Conference urges the Mission Boards and the churches to endeavor to educate their constituency for the creation of an informal and sympathetic public opinion on this matter.



The Boardwalk and Skyline of Atlantic City as seen from the sea

The Convention by the Sea

Day by day at Atlantic City, where American Baptists assembled for the annual Northern Baptist Convention

Reported by WILLIAM B. LIPPARD and BENJAMIN F. BROWNE

DELEGATES to the Northern Baptist Convention at Atlantic City must have felt fortunate in having been chosen as delegates, yet also terrified when they recalled that the Convention was meeting during the most critical week in modern history. Realizing that at that precise moment of tragedy, they had to speak and act as the only large Christian body in solemn assembly, many must have asked themselves, "Who is sufficient for this hour?"

What a city for a convention! The air has the bracing tang of the ocean. During the entire Convention week nobody was ever out of the sound of the sea as its thunderous waves broke into surf along the beach. On the long boardwalk Baptists saunter in the sun and also in the rain. Convention badges identify them, yet even badgeless Baptists can be singled out of the crowd, for they are different from the usual boardwalk pedestrians.

Tuesday, May 21st

In such a setting and in a gorgeous auditorium, through the windows of which the sun shone in radiant splendor, and on other days wisps of fog rolled in from the sea, 2,500 Baptists assembled for their annual Convention. Singularly appropriate was

the opening hymn, "O God Our Help in Ages Past," and the earnest prayer by Rev. Ralph J. Bertholf of Wakefield, Mass.

Promptly at 9:30 President E. A. Fridell began his presidential address. Using as text, Isaiah 21:12, "Watchman, what of the night?", in serious tones, he depicted the darkening night in its unprecedented gravity. It is dark in Europe, dark in the United States, dark in mission lands, dark even in the churches. The war will not only bring world revolution. It is revolution. But through the night the Watchman is on guard and sounds the alarm. He warns us not to jeopardize this principle of a free church in a free state in the tie-up between the White House and the Vatican. More imminently dangerous is the war-system-dictatorship which snuffs out freedom of press, speech, assembly and hands over conscience to the military caste. But the Watchman also brings courage with the news that in the "total overseas programme of the major denominations the work has been growing even with diminished support." In India church membership has made great gains. Churches in the Philippines have trebled since 1900. In Latin America the increase has been sevenfold since the beginning of this century. There is a

"trend toward team work" among the denominations. The doctrine of the resurrection interpenetrates all our thinking. Beyond the tomb of defeats we behold God's cause rising in triumph in eternal sunrise. Thus this serious analysis of our dissolving world buoys us up with fresh confidence that when it is darkest, daybreak cannot be far behind.

The decks are clearing for business and all smile when, in behalf of Dr. H. F. Rose of Central Philippine College, Secretary C. M. Gallup gives the chairman a gavel made of tough bowling-ball wood, "hard enough to hit the desk and to crack any Baptist head." The gavel is used as a "beautiful token that the ends of the earth are met together in this gathering." The financial reports are efficiently given by resonant-voiced Rev. H. G. Smith of Colorado, for the Council on Finance and Promotion and by Mr. H. J. Hudson, solidly-built business man of Cleveland, for the Finance Committee. What is lacking is something graphic and colorful to make statistics thrilling. One thing, however, is clear enough. This year we have fallen behind in our total giving approximately \$80,000. How much those present were concerned about this was not indicated.

The session closed with a report by Rev. Quentin T. Lightner setting apart Sunday June 2nd as World Relief Day. Dr. C. Gordon Brownville of Tremont Temple, Boston, begins the first of a series of Bible Hours on "Christ the Light of the World," in which he emphasized that "Christ Himself is the Personified Light, transcendent and eternal."

The Tuesday afternoon session featured a Home Missions Pageant. For two hours and 20 minutes, in a startling programme of breath-taking interest and beauty, the huge audience listened to 35 speakers, sang 10 hymns, viewed 12 colorful pantomimes, gazed upon 40 screen slides, surveyed America's religious problems, studied appalling needs and searched their hearts with the question, "What are Baptists going to do about it?" This fast moving drama requires the smooth synchronization of organ, singing, stereopticon, lights, speakers, curtains, and cast members, in rapid changes. Yet it is profoundly spiritual and deeply appealing. Those who may have come perchance to sleep remain wide awake.

Attention focuses upon the Rural Church. A farmer employer from western New York, Theodore B. Clausen, asks all who live on farms to stand. Out of the vast crowd only three persons stand. It gives Baptists something to think about. Three rural pastors, Rev. Elton G. Bucklin of Chepachet, R. I., Rev. George E. Jaques of Lyndon Center, Vt., and Rev. George W. Wieson of Home, Pa., for outstanding achievements, receive from Secretary Mark Rich

the award of the Certificate of Honor for distinguished service. Meanwhile the background moves with fascinating scenes of ploughing and harvesting.

Then Church Expansion moves across the stage as pictured in the founding and growth of six leading churches. Rev. C. W. Atwater represents the First Baptist Church of Indianapolis, founded in 1822 and mother of five daughter churches, tells of the organization of the First Church of Detroit in 1827, a church now numbering 1,369 members. The gold rush days of 1849 are brought back as Rev. W. E. Smith relates the establishment of the First Church of San Francisco. The founding in 1854 of the First Church, Portland, Oregon, with 1,740 members today, is told by Rev. W. M. Wilson. In the midst of the Civil War a young tubercular pastor rides west in a covered wagon to Denver to live only two years but long enough to organize the First Baptist Church there in 1863, Rev. D. W. Hunderson of Michigan tells us. Lastly we hear of the Englewood church from Rev. S. W. Powell of St. Paul, founded in 1878.

The Crowded Ways of the Great City are seen in pageant and in four living exhibits. Rev. Lawrence T. Hosie and Dr. Charles H. Sears bring the East Side of New York to the platform. A once homeless and hopeless man of age, now a librarian, testifies to the new life the church brings him. A penniless immigrant mother, without food the day her third baby was born, brings a wave of white handkerchiefs to tearful eyes as she gratefully witnesses to the redemptive power of Christian friendliness. A talented Negress vivifies the work of the Harlem Baptist Educational center. A high school girl dramatizes the effective service of Christian Centers to the underprivileged. Incisively Dr. Whitney S. K. Yeaple drives home "that somebody must be concerned to give the world a better way of life than blowing people to bloody bits and mingling them with mud and slime." The afternoon closes with the tramp of marching feet as over 200 Home Mission officers and workers assemble on the platform in an impressive hour of dedication. They solemnly pledge and the delegates join them, "SOLEMNLY WE PLEDGE OUR UTMOST ENDEAVOR TO WIN AMERICA TO CHRIST."

Wednesday, May 22nd

Wholesome difference of opinion marked the opening of the Wednesday session. Dr. Earle V. Pierce wanted the Convention President hereafter to have complete freedom in his appointment of the Program Committee instead of being limited largely to membership in the General Council, an arrangement which Dr. Pierce felt tended toward centralization of control. The desired freedom is voted.

After the worship service by Rev. Wallace Forgey and some minor items of business, the President introduced as fraternal delegates Rev. W. C. Smalley and Rev. H. H. Brigham from Canada. Dr. George W. Truett, speaking for Southern Baptists, urges upon all Baptists the prayer that "God's will may be done in earth as in heaven." In this tragic hour this means not alone submission to God's will but also cooperation.

No one present will ever forget the introduction of Dr. J. H. Rushbrooke, President of the Baptist World Alliance. Standing before us at a crisis hour for the British Empire he spoke with majestic dignity and amazing restraint. All could readily appreciate the anxiety that must have tormented his soul. Here he was alone in America, his wife in London, and he not knowing when or how he would get back. No invasion of Holland or the fall of Prime Minister Chamberlain had been anticipated when Dr. Rushbrooke left home. All the events of early May had occurred after he had sailed. Yet he was equal even to this momentous occasion. He rightly deplored unjust American attacks on England which were not necessary as arguments for the maintenance of our neutrality. He rose to lofty heights of dignity as he pictured how among English Baptists, there was, emerging a new sense of the true values of life, values that must be preserved even at the cost of life itself.

The remainder of the forenoon was assigned to the Ministers and Missionaries Benefit Board. Secretary P. C. Wright presented the annual report, paid tribute to former treasurer A. M. Harris (*See MISSIONS, January, 1940, page 25*), introduced new treasurer J. Herbert Case, and discussed briefly the pending social security legislation before Congress as applicable to the provision for lay employees of churches. He opposed the excise tax on churches to finance such old age provision and asked every church to provide its minister in the Board's pension plan, and to show a willingness to pay a higher price for its religious liberty by taking care of its lay employees also.

Dr. E. McNeill Poteat's remarkable address on "Roger Williams Redivivus," which followed, defies reporting.* (*See footnote.*) He has several times addressed a Northern Baptist Convention. This was by far the most brilliant and challenging of his career. His amazing grasp of the perils and problems confronting democracy today, his keen diagnosis of the issues of church and state, his extraordinary appraisal of President Roosevelt's appointment of an ambas-

sador to the Pope, all presented in superb literary style and with matchless eloquence, left an ineradicable impression. Imagining the return of Roger Williams and his survey of the contemporary American scene and the position of American Baptists, Dr. Poteat pictured the "passionless impartiality" with which Roger Williams would give "answers untrammelled and unafraid." Social security, taxation of churches, the Bill of Rights in the American Constitution, threats to democracy from subversive and reactionary movements, all passed before us in a majestic sweep of keen analysis and commanding oratory. He was merciless in his criticism of the Taylor appointment as unnecessary, injudicious, unconstitutional, inimical to Christian tolerance, dangerous to Catholic peace and security. But that the appointment violated the first amendment to the Constitution, Dr. Poteat demonstrated, could not be maintained. He concluded with an appeal to Baptists to support in larger and more generous measure the Federal Council, a suggestion that received an amazing burst of applause.

Dr. Gordon Brownville closed the session with his second Bible Hour exposition, based on Revelation 1:8 and Mathew 5:14, earnestly appealing to his attentive listeners that even as Jesus was the eternal light, so His followers must be the light of the world. Each must be an individual candle, a shining light, in the midst of the world's vast darkness.

The friendly countenance and resonant voice of Dr. Maurice E. Levy, familiar on the Convention platform for 27 years as Recording and Corresponding Secretary, are keenly missed but we are lifted by an inspiring memorial service into awareness of his abiding influence. "Dr. Levy was as near a saint as any man I have ever known," said Dr. C. M. Gallup, who "tugged at mutual tasks" with him for 20 years. "Servant of God and of Northern Baptists; Well Done!" proclaims Dr. J. H. Franklin with sorrow-laden voice. "With sweetness and marked poise Dr. Levy carried on through critical and stormy periods of our Convention. He bore the cross of too heavy labors in simultaneously carrying the burdens of continuous pastorate and denominational duties." All heads are bowed in prayerful memory and gratitude, the silence broken only by distant chimes tolling "My Faith Looks Up To Thee."

After prayer by Rev. Evan Shearman of Springfield, Mass., there follows a half hour packed with constructive optimism that dispels defeatism and negative analysis. Dr. Earl Frederick Adams, new General Director of Promotion, gives refreshing directness to a report of the Committee on Baptist World Advance. "We mean business," says he. "I

* NOTE.—Dr. Poteat's remarkable address is being printed as a pamphlet. If you want a copy, send a postcard request to the Editor.

am full of confidence, if everyone does his duty with fierce energy." It is a heartening address which breaks with the prevailing pattern of direful diagnosis as it proposes a four year program culminating in 1944, the 25th anniversary of the New World Movement, of 1919. Four projects are proposed:

- 1940 Renewal of our Heritage and Work, or the story of Baptists.
- 1941 Re-appraisal of Our Objectives, or what Baptists are seeking to do.
- 1942 Restudy of our Organizational Life, or how Baptists work together.
- 1943 Re-commitment of Our Resources, or how we can be worthy stewards of God.

22-year-old Carl Tiller of Minnesota, youngest moderator of the Twin City Association, a remarkably poised, mature-minded youth who with unhurried clarity and assurance, tells of the Baptist Youth Fellowship.

The face of President Arnaud C. Marts of Bucknell University is an interesting study as he quietly begins his address, "Do You Care?" It is a severe indictment of modern education. You overhear the whispered comment, "This is the most epochal address on education that we have heard in a score of years." The applause was frequent and at the end prolonged. "We have built a system of education," said Dr. Marts, "more powerful than we who run it.



The exhilaration of this half hour comes not because anything said is tremendous but because the call has come at last "to advance."

The darkened auditorium Wednesday night at once prompted the question, "Another pageant?" It was soon answered by the lights that suffused the stage and the chaste beauty of the pageant which Miss Elsie P. Kappen explained as celebrating the 25th anniversary of the World Wide Guild. The burning candles stretching across the stage and held high in the hands of beautiful women in shining garments symbolized the pledge to carry the Light to the millions in darkness.

"And now it is laymen's evening," says President Fridell in presenting three laymen speakers. First is

Inside the Convention Hall. Because he wanted proofs for display during in a forenoon session. Had he waited another hour.

In Europe tonight thousands of educators with their Ph.D. degrees are devising new ways of destroying our children. Modern education is one of the causes of modern war's deadliness. Education is lost apart from God. It is time to de-institutionalize and re-humanize our system of education and make it serve the kingdom of Christ. We must bring the minds of educated youth into the unselfish service of their fellowmen and under the obedient dominion of a loving and living God."

Level-headed Dr. J. Hillis Miller, President of Keuka College, followed with a report which by its nature had to be less eloquent but which was no less

vital and significant. Based on careful surveys, of Baptist schools and colleges, he reached the alarming conclusion that if present educational conditions continue in our denomination, "Baptists will surrender leadership in all walks of life." His report was like a stiff dose of unpalatable medicine. His final question deserves very serious attention: "Should the Northern Baptist Convention withdraw from the field of education; turn it over to the state or to other secular sources of support; join hands with other denominations in an attempt to carry on Christian education; give the full weight of its support to 'student pastors' in state institutions; disregard some of its institutions and support others; try to reform the schools to

ards," he urged the establishment of An American Association of Christian Colleges. He declared that Europe is now reaping the fruit from the seeds of materialism in education. America must re-establish the Christian foundation in education upon which the nation was first built.

Thursday, May 23rd

All night a drenching rain flooded the boardwalk and a strong northeast wind drove the raging sea in mountainous waves against the shore. Some who stood and gazed at this exhibition of might and fury doubtless thought of a parallel with the mighty forces that seek to destroy some of the cherished and vital



display during the noon recess the photographer took this picture early in the afternoon, every seat would have been filled

make them worthy of support; or get behind them enthusiastically with confidence that at least the majority of them are wisely administered by good and capable leaders who use the schools not only to train minds but to develop character as well?"

Dr. M. E. Dodd of the Southern Baptist Convention, coming by airplane from Louisiana, delivered the closing evening address on "Christian Education and Democracy." With forceful, penetrating voice, he summoned the assembled delegates to make America's schools and colleges "aggressively Christian." Advocating withdrawal from standardizing agencies, "which have only material and mechanical stand-

institutions in life. One of these so threatened is the home which, as Dr. S. W. Powell pointed out in his address, is basic to civilization. Like the Roman Empire which fell, according to the historian Gibbon, because of "the rapid increase of divorce and the undermining of the dignity and sanctity of the home," so modern civilization is imperilled by the threats to the security and sanctity of the home. The home, continued Dr. Powell, is "the indispensable ally" of the church, and in Christianizing family life the church fulfills one of its loftiest functions. Unless the church can lay hold upon the home and make it its ally in permeating life with the spirit of Christ, its effort to win the world for Christ will be immeasurably more difficult.

Preceding Dr. Powell was Rev. Kenneth Cober who spoke in behalf of the Convention's Committee on the American Home and urged a month by month activity program which the committee had prepared for use in the local church. He pictured the unspeakable tragedy that follows when the home is destroyed from within.

Also speaking to this general theme was Dr. Bess Goodykoontz of the Federal Department of Education in Washington who discussed "Childhood in a Democracy" and urged the vital importance of giving more serious attention by Christian people to housing, health, and social conditions of the children in their communities.

The next hour was assigned to the Publication Society. Judge E. J. Millington presented the annual report, which will be summarized in the September issue. Secretary Luther Wesley Smith emphasized the centennial of the colporter missionary department, the improved financial condition and the ambitious program for Sunday school advance. "Somber Shadows" was the theme of Secretary Richard Hoiland, who pointed out the alarming decline in Sunday school enrolment and efficiency and stressed a two-year program which included five goals, (1) spiritually vital schools; (2) consecrated and well prepared school leaders; (3) an evangelistic purpose and program; (4) 200,000 new pupils in two years; and (5) a 10% increase in attendance each year.

The two foreign mission societies shared the remainder of the forenoon. Board Chairman Alton L. Miller cited the sound financial investment condition of the Foreign Board and its woeful income condition owing to the drop in receipts. There is great opportunity in China in spite of war conditions. Modest progress was reported in rebuilding the depleted missionary staff through the appointment of five new missionary families, whereas a total of 46 is still needed. In similar vein Mrs. Charles H. Sears reviewed the year's work for the Woman's Society. Its President Mrs. Howard Wayne Smith announced a 70th birthday celebration as the program for the year. This is outlined more in detail on page 370.

After Dr. Herbert W. Virgin's remarkable report for the Committee on Relations with Other Religious Bodies, the forenoon session ended with another stimulating Bible exposition by Dr. G. Gordon Brownville, on "Oils for the Lamps of Christians."

Continued rain and rumor of a Convention "fight" drive delegates indoors early Thursday afternoon in hopeful crowds. When prayer by Rev. J. Melvin Prior of Bridgeport is ended, youthful First Vice-President Mrs. Bradford S. Abernethy finds her brilliant resources severely tested as five or six men,

itching to debate, simultaneously excitedly address her, "Madame Chairman." Points of order get into tangles which courtly parliamentarians, surrounding the charming chairman, try to unravel. Although the situation bristles with subtle humor, the matter under discussion is enormously serious. The issue under debate (though the debaters wander far afield) is whether or not the Convention shall establish a registry for conscientious objectors to war. After numerous speakers mix freely in the verbal fray, the proposed Registry is approved overwhelmingly. The battle ends in a flood of laughter when the last of a series of confusing votes misses being unanimous by one lone-some "No," roared from the rear.

The evening session is listed as Evangelism Night, and the hall is crowded to the galley top. Dr. Francis C. Stifler tells briefly how the Bible carries the message of Christ in many tongues. Prayer is by Secretary Joseph C. Robbins. From the First Baptist Church of Richmond, Va., comes Rev. Theodore F. Adams, brother of Earl Frederick Adams, new General Director of Promotion. The Richmond Adams, known as "Ted," is a personality with a great shepherd's heart. The sincerity of the preacher himself becomes a "light in a dark world," as he delivers a strong and persuasive message. "We must have faith enough to share and concern enough to care," is the burden of his heart-warming appeal for lay and pastoral evangelistic passion.

The Convention celebrities depart from the platform as a grand piano moves forward. A box is placed in the pulpit for Evangelist "Charlie" Forbes Taylor. By a barrage of pleasantries he creates an informal mood. "Drop your dignity," he pleads, and the audience jovially responds, although here and there unyielding dignity sits severely on some faces. The lithe, feathery fingers of his pianist brother move up and down the ivory keyboard, to the delight of spellbound music-lovers. Then the evangelist again ascends the pulpit, now in deadly serious mood, and drives home his message calling for a nation-wide revival. Muscles, nerves, voice and heart—all are hurled into fervant, passionate preaching of the ageless gospel. Not in many years has there been a Convention evening as moving and thrilling as this.

Friday, May 24th

Half a dozen committee reports are despatched in quick succession after the opening prayer by Rev. W. T. Murphy. They must have been of real interest judging by the surprisingly large morning attendance. President James H. Franklin for the Committee on Race Relations praises Southern Baptists for their increasing ministry to the Negroes. He says that in

the North the concern of his committee would now need to include anti-Semitism. Dr. G. G. Johnson reports the important service of the Committee on Public Relations in safeguarding the principle of religious liberty. His statement is supplemented by a review of the Baptist position in Rumania by Dr. J. H. Rushbrooke, who had visited Rumania in April. Just before he arrived, 16 Rumanian Baptists had been imprisoned for having attended a prayer meeting! Although the new government decree grants new freedom to Baptists, the struggle for genuine liberty will proceed for another generation.

A regrettable set-back to plans for an enlarged program by the social service agencies comes when the Convention votes no increased funds in the budget until the present financial condition improves. Like watchdogs of the treasury Mr. E. H. Rhoades, Jr., and Mr. A. L. Hudson explain that any additional appropriation means just so much more withdrawn from missions. In words of homely directness Mr. Hudson says, "The denomination is skating on the thinnest kind of ice, and money is tight."

The Board of Education comes next in review. Miss Dorothy Stevens reads the Board's annual report. Secretary Frank W. Padelford is greeted with prolonged applause for his 28 years of service (see page 367), and introduces his successor, Dr. W. S. K. Yeaple. This is Dr. Padelford's last appearance as Secretary of the Board. Having attended all but one out of 33 meetings of the Convention, his presence at subsequent meetings will be keenly missed.

Probably nobody on the entire program was given a more attentive and sympathetic hearing than General Secretary W. O. Lewis, of the Baptist World Alliance who spoke on "The Baptist Situation in Europe." Limiting his survey to countries in which Northern Baptists cooperate with European Baptists, he spoke of Russia where since 1928 no Bible has been allowed and where the anti-religious campaign sent more than 1,000 Baptist ministers to jail and concentration camps. Ill-fed, overworked, stricken with disease, more than 500 died. Poland has suffered severely. In the section seized by Russia all Baptist pastors have been sent to Siberia. Denmark, Norway, Holland, Belgium, France—all passed in review in this survey of war's desolation and misery, the effect of which was three-fold, (1), disorganized church services; (2) declining contributions; and (3) membership starvation, illness and death. In this tragic situation American Baptists must keep the Baptist cause alive in Europe. They must immediately plan a relief effort on a gigantic scale. And they must plan for missionary advance in the new opportunity that will surely come when the war is ended.

After such a sobering survey of Europe, it was a responsive audience that listened to Dr. C. Gordon Brownville's fourth Bible exposition as he unfolded the theme, "Light for an Illuminated Pathway."

The afternoon opens with stately organ music and more singing by the Virginia Union University Quartette who daily have delighted the crowd with their splendid rendition of Negro Spirituals. Second Vice-president, Prof. W. A. Mueller of Philadelphia, presides and Rev. Gordon E. Bigelow offers prayer.

Rapid shifts of program interest occur as the Convention turns from a report on Baptist Homes and Hospitals, presented by George Earl, M.D. and Secretary R. D. Sharpe, to Baptist history. Prof. R. E. E. Harkness reviews the report of the American Baptist Historical Society and presents as speaker President J. H. Rushbrooke of the Baptist World Alliance. Introduced as the man "who crossed the world on behalf of the Baptist Brotherhood," he delivers a masterly address on the meanings of Baptist beginnings for this hour. Although he makes no allusion to it, no one can forget that at this moment his wife, daughter, and granddaughter, are in England in imminent danger of bombing. Friendly eyes, a face of benignant grace, impressive mien, accentuate his great devotion to the cause of Baptists throughout the world. His address will be published in the Historical Society's quarterly *The Chronicle*.

A musical treat follows when the Colgate-Rochester Divinity School choir sing choice numbers including an exquisite rendition of "The Stranger of Galilee."

Judging by increasing press runs, *The Secret Place* is having a wide circulation. On Friday evening a dramatization of this devotional booklet is effectively presented. After the opening prayer by Rev. H. R. Husted, the curtains part and a family of four is seen around the supper table. Brother and sister quarrel, mother nags and father is irritable. The meal rushes through on record time and the family adjourns in the heat of ill feeling. The mother tearfully reflects upon it all and repents the omission of religion from the family routine. The scene shifts to a month later. Mutual forbearance and understanding now make the evening meal a sacrament of gladness. Brief worship in which all the family takes part beneath a picture of Christ brings a breath of holy fireside to convention delegates.

While tall, clear-thinking Secretary J. C. Robbins makes a brief vigorous address on the purpose and need of evangelism, two well-groomed, dark-haired men slip quietly into their platform seats. One is Dr. D. A. Poling, hero of Christian Endeavorers, and the other Dr. G. A. Buttrick, recently spotlighted by the Roosevelt-Taylor-Papacy issue.

Speaking rapidly and earnestly, Dr. Poling calls for a seven point Peace Plan to include "a world agency for the administration of world affairs," "support of police power for such administration," "open economic frontiers," "America's support of a coalition peace commission" and "America's cancellation of war debts." "The only answer to total war is the total Christ," ends Dr. Poling in an outburst of applause.

Then in intimate, direct, conversational style, Dr. Buttrick, as President of the Federal Council of Churches, begins directly with an "elucidation" of the White House-Vatican appointment, and explains how the Council's pledge to the President to assist in parallel efforts for peace was given before the Taylor appointment was known. Then with homespun logic, he humanized his plea for "Cooperative Christianity." "My father is a Methodist preacher," he explains, "my mother slides over to the Episcopal Church when father is away, one of my sisters attends the Baptist church, my other sister is a Lutheran and I am a Presbyterian. Thus we have the Federal Council of Churches inside our family and it works beautifully." Dr. Buttrick's address came like bracing sea air on a wilting hot day. He restored courage to many a worried delegate. "Christianity came to us," he recalled, "from a conquered country, which had a garrison of soldiers in every town. In the day of Jesus, steel was set against flesh and blood, and steel prodded Him up a dark hill and steel nailed Him to His cross, and then Christianity began to live. Our human turmoil is not the denial of God but the affirmation of God. The only reason our sins do not destroy us is because there is a Lamb of God who died for our sins."

Walking toward the hotel through the dank sea-mist of night, all felt a new stimulus to faith that the forces in God's hands will yet outlive all the forces of hate now so violent and strong.

Saturday, May 25th

This year the annual electoral confusion came early in the morning. After prayer by Rev. D. K. Barnwell, the ballots were distributed. The auditorium was barely one quarter full. No one offered a substitute nomination. Everybody nominated was elected. (*A complete list of the elections appears on page 383.*)

Following the elections a delightful moment came when President Fridell introduced Mr. George W. Coleman who presided at the historic war convention in Atlantic City in 1918. (*See MISSIONS, May, 1940, page 263.*) The passing years have dealt kindly with this distinguished Baptist layman. He has lost none of his interest in social issues as was evidenced by his

tribute to the Convention clinics and his delight in the high quality of this year's program.

Chairman Stanley Stuber followed him with a summary of the clinics which had been a phenomenal success, with 80 speakers participating. An uncounthd host of delegates had joined in the discussions.

By this time the hall was filled with delegates as well as with an air of expectancy over the annual display of argumentative fireworks on resolutions. The chairman waived that speeches would be limited to three minutes. To the surprise of all, there was almost no debate. So thoroughly and so democratically had the Resolutions Committee done its work, that there was practically unanimous endorsement. Only a few minor amendments were necessary. On the historic resolution concerning President Roosevelt's Ambassador to the Vatican, the unanimity was impressive and complete. The resolutions covered appreciation, denominational program, spiritual freedom, minorities, conscientious objectors to war, moral issues, gambling, liquor, narcotics, moving pictures, divorce, social issues, international relations (*see page 330*), war relief, and world peace. These resolutions would furnish admirable material for a series of Sunday evening or midweek forums. (*If you want a copy, write to Secretary C. M. Gallup, 152 Madison Avenue, New York City.*)

After reports on the Federal Council, the Ministers Council, the Council on Christian Education, and other miscellaneous business, the session closed with Dr. C. Gordon Brownville's final Bible exposition on "The Light That Cannot Fail."

The Saturday evening session opened with a colorful and informative pageant, "Let the Light Shine," featuring the centennial of Colporter Missionary service. An all-star cast, bedecked and bewhiskered in period costumes, depicts realistically this vital department of home missions. Mrs. Luella Adams Killian is the gifted author of the pageant.

Dr. Conrad Hoffmann, Jr., big, tender-hearted, now speaks, fresh from contacts with the refugee hordes of Europe. He reminds us that "Joseph, Mary and Jesus were once refugees, fleeing into Egypt." In a sobering and heart piercing address he depicts millions of refugees, uprooted, disowned and cast out, fleeing in terror before persecution and war. Most pitiful of all are the children, whom Jesus loved so dearly, left to starve and die. We hang our heads in shame as Dr. Hoffmann recalls that Congress refused to allow 10,000 of these children to find a haven in our country. Fortunately, our own Baptist Relief Committee will now provide a chance to do something.

In behalf of Baptist men Mr. Romain C. Hassrick asks for more support of men's work by our churches.

Facetiously he advises our churches to avoid the spirit of the W.P.A. signs, "slow men working."

New York's Lieutenant Governor Charles Poletti, a product of Baptist home missions, is the final speaker on this crowded evening. It was long after 10 o'clock when he completed his vigorous address on the need of preserving American democracy.

Sunday, May 26th

The spirit of worship descends upon the waiting congregation and transforms the auditorium into a sanctuary of holy aspiration. An uplifting order of worship is in charge of Rev. Thomas S. Roy. The congregation sings in adoration "Light of the World We Hail Thee." The robed choir of 45 young women from the Philadelphia Baptist Institute sings Gounod's "Now Behold" and Mozart's lovely "Gloria." The Scripture lesson is read by President Fridell. Preacher of the convention sermon is Rev. Clarence W. Kemper of Denver. His text, John 1:5, *The light is still shining in the darkness, for the darkness has never put it out*, strikingly epitomizes the theme dominating the convention program. In measured words of eloquent earnestness Dr. Kemper traces in the first half of his sermon the sepulchral darkness that has fallen upon our world and calls us to pray, "God be merciful to us sinners." The preacher is sensitive to the bitter social wrongs complacently forgotten by too many Christians. "We talk about a revival," he says, "but no revival will be worth the effort today that is not relevant to all of life." In the second half of his sermon he points to the glorious truth that "the darkness has never put the light out." His message closes with the stirring note of courageous faith that "this is God's world. He has not abdicated. He has lived through many a storm and often He makes the wrath of man to praise Him."

The large Sunday afternoon audience proves that the foreign mission cause is still dear to the hearts of Baptists. The rich and interesting program feast begins with a phonograph transcription of an episode in the life of Adoniram Judson. The only living grandson of the pioneer missionary, A. C. Hanna, who had spent 27 years in Burma, is called to the platform and greeted with prolonged applause.

First to speak is Home Secretary P. H. J. Lerrigo. Basing his address on Jeremiah 33:3, "I will show thee great and mighty things which thou knowest not," he draws a remarkable parallel with the vast achievements in Christian missions. Facts and statistics of Baptist work and progress are marshalled before us in impressive array, and the great crowd is given an encyclopaedic survey of what God has done in all parts of the world. Offsetting that brilliant pic-

ture was a darker picture. In silence the audience bowed while he offered a brief prayer in memory of several missionaries who had recently died of overwork and strain under the terrific burdens. He deplored the decline in giving, the drastic reduction in missionary staff, from 845 a dozen years ago to only 508 now, immense opportunities such as India's outcaste millions seeking life, and China's free area in West China, all impossible to enter. All the Society can do is to repair the damage of decline. His closing, searching inquiry as to the efficacy of the present system of raising funds for missionary work deserves most serious study.

The five missionary addresses which followed emphasized and accentuated Dr. Lerrigo's diagnosis of great opportunity and inadequate resources. Speaking to the general theme, "What We Have Seen and Heard," Rev. J. M. England of Burma described the burdens that bore heavily on missionaries. "Whatever success we have in healing, teaching, preaching," he said, "seem like dismal failures when compared with the gigantic task still to do."

Miss Helen M. Benjamin of India contrasted two Indias. One is the India of the newspapers, seething with political and social unrest, desirous of change, resentful of white domination. The other is the India of the Christian church, of the five million Indian Christians who are cooperating with the missionaries in leading India into the Christian way of life.

Dr. Henry S. Waters of the Philippine Islands told of the contribution of medical missions in making the Philippines a healthier place to live in. He described the building of a new church back in the jungle, cited the growth of the Christian movement, warned of the grave problems faced by Philippine independence in 1946 when Christian guidance will be imperative, and closed with a tender, human interest story of a woman cancer patient whose faith in Christ sustained her to the end.

Miss Emma Brodbeck of West China, who was appointed to mission service at the Atlantic City Convention in 1918, contrasted the West China of that year with the West China of today with its vast growth in population and importance, its new accessibility by plane and bus, its millions of Chinese refugees from the Japanese invasion, and its great achievements in developing Christian leaders for schools, hospitals and churches.

Last in this missionary quintette was Rev. Lewis A. Brown of Belgian Congo, who gave several vivid word pictures of African jungle churches, attentive congregations, eager inquirers, and faithful Christians. No one present will forget his report of a baptismal service where 96 out of 300 were accepted for baptism.

The remaining 204 were rejected not because they were not ready, but because no missionaries or preachers were available to shepherd them. And the pathetic question asked of Mr. Brown when he departed from Congo on his furlough, no one at Atlantic City was prepared to answer, "Who will take care of us while you are away?"

Climaxing this inspiring afternoon was Prof. Henry P. Van Dusen of Union Theological Seminary, who gave his impressions of the expansion, strength, and ever growing influence of the world Christian movement based on his recent tour around the world.

Veteran Secretary Joseph C. Robbins, who recently retired from the Foreign Mission Society (*See MISSIONS, April, 1940, page 222*) offered the closing prayer.

The final Convention session on Sunday evening opened with expressions of appreciation of Secretary Clarence M. Gallup's long and efficient service for the Convention, particularly during the past year when he discharged the duties of his own office and the tasks of the late Secretary Maurice A. Levy. Graciously Dr. Gallup acknowledged the ovation of applause and in turn paid tribute to the Convention clerks. President Fridell introduced new President E. J. Millington, who spoke briefly and emphasized the work that Baptists need to do this year. The Michigan delegation presented a huge floral tribute to Mrs. Millington, who shared with her husband the platform spotlight of Convention acclaim.

Then the curtains parted. On the platform in raised tiers of seats sat the missionaries. Each carried an unlighted candle. Each person in the audience also carried a candle, for this was to be a candlelight

consecration service. The robed choir of the Tioga Baptist Church were also equipped with candles. Fully 2,000 candles must have been purchased. The speaker of the evening, President Gordon Palmer, preached an eloquent sermon on The Great Commission, picturing the desperately sick, needy, and sinful world of today. So the task of missionaries and of supporting Christians is to make Jesus Christ known as teacher, healer, unifier of mankind, saviour of men, and Light of the World.

Then followed the candle service. The great hall is darkened, like a European black-out. First the retired missionaries lighted their candles, then those in active service and now on furlough, then the new appointees, each of whom spoke briefly as to where and why he or she go into missionary service, then a group of young people posing as missionaries of tomorrow, and finally the audience, until the vast hall bursts into a blazing glory of candlelight as nearly 2,000 candles send forth their soft, radiant gleam. It was undoubtedly the most impressive and spectacular ceremony ever witnessed at a Northern Baptist Convention, symbolical of the Light of the World and of the program theme, **THE LIGHT SHINETH**. After the choir sang the majestic Hallelujah Chorus, Dr. J. W. Decker offered the prayer of dedication to the God of other years, to the God of the terrible present, and to the God of the years that are to come, consecrating to His service both missionaries and audience. Slowly the choir marched out singing the final Amen as it departed. Candles were extinguished, the glaring electric light was again turned on, and the Convention adjourned.



A Tour of the Clinics

A young pastor, like a wandering pilgrim, goes from clinic to clinic, notes the attendance and interest, the topics discussed, the quality and quantity of the discussion, and records herewith his impressions

By FRANKLIN D. ELMER, JR.

THE Clinics had a good start—it was raining hard and the boardwalk was slippery. Surf churned on the hard sand and the wind drove the rain into your face and down your neck. With such unpleasantness outside few wandered away from the Convention Hall for the doubtful pleasure of ruining spring bonnets or losing the creases in limited trousers. Furthermore, the Clinics promised to be too good to miss, and

this, rather than the weather, must be considered the first reason why each Clinic panel was greeted with a large delegation of eager Baptists.

To an auditorium well filled, Rev. Stanley Stuber, General Chairman of the Clinics, explained the importance of these forum discussions. "Every principle for which Baptists stand," said he, "is being severely tried in this warring world of ours. This

may be our last opportunity to say what we really think as a great religious body for several years to come."

The panels were well organized. At some time during the three days every question of concern to Christians was probably well aired, although the failings of human wisdom were all too obvious in many attempted answers.

The room assigned to Great Social Issues was quickly filled. It was one of the largest rooms available, yet many had to find seats with only newspapers between themselves and the floor, and many others had to stand. Here was an eager, wide-awake crowd, largely a younger group. Notebooks were not much in evidence. It was not sermon illustrations this crowd was after, but substantial, fundamental thinking. In his vivid way Chairman Bernard Clausen outlined the plan of procedure. "If you have questions or comments, limit them to 50 words. For every word over 50 there will be a charge of ten cents, which will go to some great social issue." Carey Thomas opened with a paper on the question, "Are great social issues any business of the church?" He outlined the comprehensive nature of such issues, from unemployment to gambling and from liquor to war. "We do not get rid of social wrongs simply by dealing with the effects. What is morally wrong can never be economically, socially, or politically right." The crowd agreed.

On the wall of the Evangelism Clinic room was a motto, "Make evangelism a continuous crusade." Perhaps that fact accounted for the many empty seats. C. A. Condict with quiet earnestness, described our "great silent congregations in which all the fires of enthusiasm for saving the world have gone out." This is a hard time to talk about methods. Nevertheless Miss Alice W. S. Brimson paid tribute to the zeal and methods of missionaries who are characterized by "their eagerness to win people to Christ." Meanwhile the crowd outside the door, where Great Social Issues were being discussed, grew larger. In the main auditorium sat the clinic to discuss World Missions with Dr. Earle V. Pierce. They sat up and looked at each other when Robert Johnson, a student of Eastern Seminary, said that younger people were not interested in missions today partly because of "the almost criminally poor presentation of the work by the missionaries themselves." After the crowd recovered from the shock of this accusation, M. Johnson went on to explain. "The slides we see on missions are poor, and the movies second rate. There is none of the thrill in missions that we would like to find. Youth is left cold by most missionary talk. We should not emphasize the material,

but we should use every material means to emphasize the spiritual." A period of prayer meeting style testimony followed. "Since I couldn't go to the foreign field, I decided to become a minister's wife and work in the home field." "I got interested in missions when I had to look up the work in Africa for a prayer meeting." "Our American people are living in an ease and luxury which is destroying our sense of responsibility." Two men rose to speak. The one down front started talking first. He was a stop-and-go speaker. Every crossing was a stop street, but the avenue went on and on. Ten minutes later, the other man was still standing patiently waiting, and the time had come to close the session.

Jovial Luther Wesley Smith presided over a panel of experts in the clinic on "Education in the Local Church." The continuing and growing interest in Christian education was demonstrated by the crowd that fairly bulged the walls of the room. Visual education, the unified church program, and the Baptist Church School Advance shared the center of interest in lively discussions. A prophetic note was found in the confidence, evident throughout the discussions, in the materials and programs of the Publication Society and the educational leaders of the Convention.

In the clinic on the Christian Home, most of those present were women, for this was the one Clinic in which the preference of a sex was clearly evident. Rev. Sydney Powell of St. Paul held the reins and kept things lively. A table groaning with material on home life and problems was in keeping of Miss Pearl Rosser, who effectively interested the group in what she had. "There is more unhappiness in Baptist homes than we have any idea of," said Mrs. Jessie Eubank, "and most of it is unnecessary." Her finding was based on answers she has received to various questionnaires. Dr. Edwin T. Dahlberg stressed the importance of the spirit of religion. "To make God real in our family life," he emphasized as of first importance for happy homes.

A clinic on "Baptists and Christian Cooperation" drew well the first day but poorly the second. The news spread that "They are whooping it up in the Social Issues room," and this may have been partly responsible. Here again the mechanics of religion did not draw as well as the problems and challenges we are facing. The types of union outlined by Rev. Charles Heimsath of Chicago have been discussed for some time, and will be discussed for some years to come—mutual recognition, cooperation, and corporate union.

A fascinating group of Americans of different races made up the panel on "Race Relations in the Modern

World." It would have been good tonic for any who feel that America is essentially a "white man's country" to have sat in on that discussion. Have the different races made a contribution to American life? This group thought so. Here is Mabel Lee pointing out that her people, the Chinese in America, were less affected emotionally by the depression than any other group. "My people have been used to depression for centuries," she said. The clinic agreed the task in America is not to make the foreigner American, but for the foreigner and the American to make America Christian. The mixture of races had in no way adversely affected the mental quality of the country, and the contributions of the various races far outweighed the social disadvantages brought about by the variety of backgrounds.

"The Baptist Witness in a Warring World" was discussed by a tense group of people who at times strove mightily with one another for an opportunity to speak. This was the liveliest issue and the most concentrated discussion provided by any of the clinics. Chairman A. Herbert Haslam had his hands full. Professor William A. Mueller of Eastern Theological Seminary upheld the pacifist position. A quite different viewpoint was presented by a western delegate who waved his hands in the air and proclaimed that he would fight for his home and family. He denounced the Clinic's position on conscientious objectors. Chair-

man Haslam reminded the group that this was just the thing that was most un-Baptistic. "We must have respect and sympathy," he said "for each other's position."

If the Baptists have any one clear conviction of their message to a warring world, it was not evident here. Baptists are still individualists on great issues as well as small. A delegate from Colorado admitted that he tried hard to follow Jesus but, "I am greatly bewildered," he concluded. His confession drew a sympathetic hand. He was not alone.

The sessions on "The Minister and His Work" were used by the pastors for discussion of their own problems and for a business meeting of the Minister's Council. The clinic on "Higher Education" faced bravely the grave problems confronting our Baptist schools—but answers are hard to find.

Although the problems considered are serious and were recognized as such in every clinic, yet the clinics were unusually helpful. They gave Baptists an opportunity to understand each other. "I never expected to see anything like that at a Northern Baptist Convention," said one man who came almost breathless from an excited but friendly discussion. Baptists were really Baptists. They were of open mind, ready to give and willing to take. They said what they thought. These were their own sessions.

Isn't that what a convention is for?

Will These Be Your Objectives?

Five objectives for special emphasis during the new denominational year 1940-1941 as proposed by the Committee on Baptist World Advance

By

EARL FREDERICK ADAMS

1. *A more informed Baptist constituency.* To aid in this project the committee on Baptist World Advance is publishing a special booklet entitled, *Follow On*, a brief story of the Baptists. It should be read by every church member during the coming year.

2. *An increase in the number of regular contributors.* Every church in the Northern Baptist Convention is urged to achieve at least a 10% increase in the number of persons contributing regularly to the support of our work.

3. *A careful re-study of Baptist objectives.* The special booklet to be

published next year by the committee on Baptist World Advance (as the second in a series of four booklets) will deal with objectives for the future. In preparation for that booklet it is hoped that careful study may be given to this problem throughout the Convention area. A series of 100 fall conferences for church officers being recommended by the Committee on Field Activities would be a great aid in this study.

4. *A program for the personalization of budgets.* In order to stimu-

late more personal interest in the projects supported through the unified budget program, it is suggested that all local churches and affiliated organizations endeavor to visualize our work in specific and personal terms rather than in vague figures and statistics. This is difficult and yet most essential.

5. *The observance of 1940 as Stewardship Year.* The United Stewardship Council, an interdenominational agency composed of representatives from all major denominations, is urging that 1940 be observed throughout the country as Stewardship Year.



THE LIBRARY

*Reviews of Current Books and
Announcements by Publishers*



The Catholic Crisis, by GEORGE SELDES, is a most disturbing book, yet it needed to be written. There are two kinds of anti-Roman Catholicism, one typified by the intolerant, bigoted opposition of a Ku Klux Klan, and the other represented by intelligent, factual, liberal criticism that sees objectively the unchanging menace of the Roman Catholic hierarchy to liberal thought, democratic processes, and religious freedom. Mr. Seldes declares that the Roman Church is on the side of fascism as against democracy. Although it is a religious minority in the United States, it is so powerfully organized as to practically control the press, rule the moving picture industry and influence politics. Startling are the author's revelations of how that Church determined what the American people should be told in their newspapers about the Spanish war, compelled or cut off American aid to the Spanish Loyalists in spite of the overwhelming American sympathy. Severe is the indictment against Father Coughlin who, says the author, "is today not only the leading anti-Semite in America, but also the leading fascist, and the Church does nothing about it." The Church can take action, for it "unfrocks" every Spanish priest who came to America to plead the Spanish cause. It must be humiliating to loyal and sincere Catholics to be told that, "General Franco is regarded as the leader of a Christian crusade, whom the Pope has blessed and whom labor throughout the world has cursed." The present Pope, to whom President Roosevelt has sent his "en-

voy," gave his blessing to Franco's army, calling his soldiers "my beloved sons" after they had killed "close to a million people in Spain." And all of them were Catholics! It is hard to reconcile this with the Pope's present concern over the killing of Catholics in Poland. Ominous is the chapter on Catholic Pressure on the Press in America, for here is one of Catholicism's great threats to American freedom. Even more ominous to American life and the Monroe doctrine is the intimation that the emergence to power of Franco in Spain will eventually lead to a general effort to bring back all the Latin American republics in North and South America into a new Spanish Empire. This logically would have the support of the Church whose prestige and power in the Western Hemisphere would thereby be greatly enhanced. The author concludes that the basic crisis in Catholicism lies in the present world struggle between

democracy and fascism. The Church is allied with the forces of fascism. If the Church has guessed wrong and the forces of democracy achieve final victory, how will the Church then meet such a crisis? But if fascism wins? This book should be read by every Baptist minister. (Julian Messner; 354 pages; \$3.00.)

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These Shared His Passion, by EDWIN MCNEILL POTEAT, like his preceding book *Centurion* (reviewed in *MISSIONS*, June, 1939, page 352), reveals the brilliant, imaginative and stimulating quality that marks the writing as well as the preaching of the pastor of Cleveland's Euclid Avenue Baptist Church. This book presents a series of characterizations of people intimately associated with Jesus from Palm Sunday to Good Friday. The imaginary conversations which Dr. Poteat records as having taken place among these people, seem as natural, plausible, and genuine as if the author himself had overheard them. And to identify Nicodemus with the Rich Young Ruler who later inquired how he might inherit eternal life, is a stroke of imaginative genius since nobody can disprove it. With keen psychological analysis the author interprets the motives, weaknesses, points of strength in each of the dozen characters in the narrative, including Mary, Martha, Thomas, Philip, Simon Peter, Judas Iscariot, Pilate and his wife, as well as the inner conflicts precipitated in their souls by the situations in which they found themselves. Then in masterly fashion he applies these conflicts and situations to the times in which we live. The paral-

DARE YOU FACE FACTS?

By MURIEL LESTER This is a jolting book, placing responsibility for the current ills of the world where it properly belongs — on the individual conscience. This is a constructive book, showing what we can do as individuals through prayer and through knowledge and understanding. (The section on prayer is virtually a manual for personal devotions.) Miss Lester says of Americans, "No other people has such initiative, such resourcefulness . . . You could save the world . . . Dare you?" \$1.25

HARPER & BROTHERS

els are amazing, as they always are when any conflict or situation comes face to face with the personality of Jesus who emerges out of the pages of this book in new light as the towering, commanding figure of the ages. Superb is Dr. Poteat's conclusion when he says that in these trying days in which the hearts of millions everywhere are shaken by fear and tragedy, the new "redemption will ultimately be made possible only by those who down the ages and to the end of time, have shared and will share the passion of the Son of Man." The pastor who makes long range sermon plans and who is already looking forward to next spring's Lenten talks or Holy Week sermons will do well to read this book. (Harper & Brothers, 131 pages; \$1.50).

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The Pastor in Action, by AMBROSE MOODY BAILEY, offers, according to the author's statement, "a sort of practical road-map" for the guidance of the minister in his pastoral activities. How to make a right start in the beginning of a new pastorate, how to get acquainted with individuals and remember their names, how to make broader contacts in the community, how to maintain an effective organization of the church, how to conduct worship in a dignified way, how to make the weekly prayer meeting a vital experience, how to ask for money and how to shepherd the flock, are some of the topics that are discussed in a helpful and practical way. The book is filled with many valuable hints that come out of the mind and heart of a hard-working, devoted pastor in a large city church, who has gained valuable insight into the little things, often hidden from view, that help to make a church. (Round Table Press; 180 pages; \$1.75.)

(Continued on next page)

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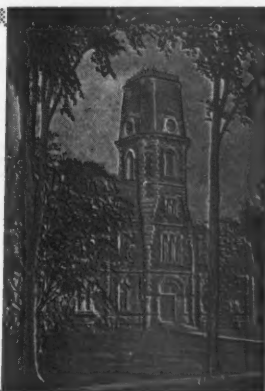
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BOOK REVIEWS

(Continued from page 362)

The Religion of a Healthy Mind, by CHARLES T. HOLMAN, is a book on religion written for and about normal persons, and in language which the lay person can understand. The author is aware of the kind of world in which we live and what the pressure of modern life does to man. He is
(Continued on next page)

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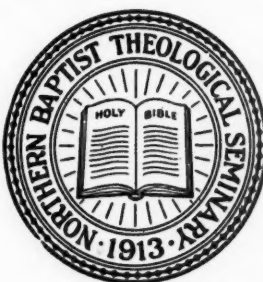
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(Continued from page 363)

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(Continued on page 365)

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The book is most interestingly written and has a wealth of aptly used illustrations. (Round Table Press; 210 pages; \$2.00.)

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More Chapel Talks, by ELBERT RUSSELL, contains 55 talks to students by the dean of Duke University. The messages are of
(Continued on page 366)

(Continued from page 364)
the well integrated personality— toward the richness of life that is possible when men realize to the

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(Continued from page 365)
universal significance and give thought to questions and problems of concern to all age groups. The discourses are brief, pointed and attractively presented. Illustra-

tions are drawn from a wide field of knowledge. Christian truths are convincingly and intelligently applied to intimate personal and social perplexities. (Cokesbury; 222 pages; \$1.50.)

Books Received

Non-Violence in An Aggressive World, by A. J. MUSTE, Harper & Bros., \$2.00.

I Have Seen God Do It, by SHERWOOD EDDY, Harper & Bros., \$2.00.

The Seer's House, by ROBERT N. SPENCER, Scribners, \$1.50.

Forgiveness, by PAUL LEHMANN, Harper & Bros., \$2.00.

Stand By for China, by GORDON PO-TEAT, Friendship Press, \$1.00.

Fifty-Two Story Sermons for Children, by DANIEL A. POLING, Harper & Bros., \$1.25.

John Mason Peck, by MATTHEW LAWRENCE, Fortuny's, \$1.00.

The Gates of New Life, by JAMES S. STEWART, Scribners, \$1.50.

The Faith of Morn, by ARCHER WALLACE, Round Table Press, \$1.50.

Light for Today, by REGINALD KIRBY, Judson Press, \$1.50.

Scandinavia, by ALMA LOUISE OLSEN, J. B. Lippincott Co., \$2.50.

Revolution: Why, How, When?, by ROBERT HUNTER, Harper and Brothers, \$3.00.

PERSONALITIES

The Retirement of Frank W. Padelford

ONCE AGAIN THE INEXORABLE CALENDAR TRIUMPHS over man. Three years ago Dr. Frank W. Padelford advised the Board of Education to seek his successor as Secretary, as he had then reached the retirement age. At Atlantic City the Board announced formally his retirement. Since 1912, nearly 28 years, he has been its Secretary. It is the longest period of continuous secretarial service in the history of the denomination. With steadfastness of purpose he has



Frank W. Padelford, retiring secretary of the Board of Education

guided the work of the Board through the war and post-war periods, the years of fantastic and fictitious prosperity, and the long, dismal depression. During these difficult and tumultuous years only two Baptist colleges had to be closed for financial reasons, while more than 60 institutions survived. That evidences the soundness of Dr. Padelford's leadership. Today more Baptist young people are in college than ever before in Baptist history, twice as many as in 1912. That is a tribute to his success in making Northern Baptists educationally-minded. Moreover, during these 28 years and under his guidance the Board of Education appropriated \$9,900,000 to the support of Baptist schools and colleges. Furthermore, his career has not been limited to education at home. Three times on important educational commissions he went to the Far East, to China in 1922, to Japan in 1931, and to India in 1933. And to Baptist cooperative promotional work, to the New World Movement, and as chairman of several surveys of Baptist missionary effort, he has made a notable contribution. Three years ago, on the occasion of the Board's 25th anniversary, its tribute to him concluded, "It is gen-

erally recognized that of all the great men who have led the Baptist denomination during these past years, no one has contributed more to our denominational strength than has Frank W. Padelford."

New Secretary of the Board of Education

AS SUCCESSOR TO DR. FRANK W. PADELDFORD, the Board of Education announces the election of Dr. Whitney S. K. Yeaple, pastor since 1929 of the Lake Avenue Baptist Church in Rochester, N. Y., one of the largest churches in the denomination. The new Secretary is a native of Ohio, a graduate of Shurtleff College and of the Colgate-Rochester Divinity School. He is, therefore, a genuine product of Baptist education. In his senior year at Shurtleff



W. S. K. Yeaple, newly elected secretary of the Board of Education

in 1917 he left college to enlist in the army as a private, advancing during the war to the rank of lieutenant and chaplain. Although still a young man he has rendered large service to the denomination, as a member of the Home Mission Board, of the Council on Finance and Promotion, serving as its chairman in 1935-1937, as trustee of Keuka College, and of the Colgate-Rochester Divinity School, and chairman of the Committee of Arrangements for the Northern Baptist Convention at Rochester in 1934. He is the author of two books, *The Fellowship of Troubled Souls*, and *Your Money and Your Life* (Reviewed in MISSIONS, November 1937, page 553.) In 1932 Shurtleff College honored him with the degree of Doctor of Divinity. Strong preacher, successful pastor, gifted author, denominational leader, he comes to the Board of Education well prepared for the task of guiding the denomination's educational program during the years of stress and strain that lie ahead.

TIDINGS



FROM THE FIELDS

Mather School Dedicates New Buildings

From the summer day in 1867, when Rachel Crane Mather landed at Beaufort, S. C., with her commission to establish a school for Negroes, a dream has been unfolding, which we now call Mather School.

With her own funds, Mrs. Mather purchased the twenty-acre campus for her school—a unique and beautiful site, with Beaufort Bay on one side and the river as the opposite boundary line. This narrow neck of land, a part of Port Royal Island, is 1½ miles from Beaufort, on a highway which divides the grounds into two sections. On one side of the road, through an arched gateway bearing the name of the school, a walk leads to Mather Cottage, the first building erected on the campus. This and Owen Hall were built from lumber brought from the Civil War barracks on Paris Island. Last year these old frame structures were repaired and covered with asbestos shingles. Alice B. Coleman Hall, containing the spacious dining-room and dormitory, is a beautiful brick building with ivy covered walls.

Across the road from the Mather gateway, a walk leads straight to the front steps of Howard Hall, the main floor of which has been transformed from a laundry room to a dignified chapel. On this side of the campus, too, are the famous old Sales House and the new store building, over whose counters thousands of dollars worth of new and used clothing goes each year into needy homes.

The latest unfolding of the



Gateway to Mather Cottage

dream that is Mather School was the erection last year of a brick dormitory, Judd Hall, near the chapel; and across the highway a brick classroom, office, and library building, Moor Hall. These two structures, like Coleman Hall, are named for presidents of the Woman's Baptist Home Mission Society. The dedication of Judd and Moor Halls made the founders' Day program, April 19–21, 1940, a time of peculiar joy.

Festivities began Friday evening with a birthday dinner honoring two special guests, Miss Alice W. S. Brimson, Executive Secretary, and Mrs. J. Willard McCrossen, Treasurer of the Woman's Society. Later the chapel was filled with an appreciative audience, as the senior class presented an inspiring drama of early Christian faith and courage, "The Rose on the Dial."

Saturday morning the Mather choir led the dedicatory procession of students, faculty, and visitors,

who formed in front of Coleman Hall and proceeded to Moor Hall. On the steps of the new building Mrs. George Caleb Moor presented to the school the hall which bears her name. Again the procession formed behind the choir, singing, "We're Marching to Zion." On the steps of Judd Hall, Mrs. T. W. Aishton, Recording Secretary of the Society, read a message from Mrs. Orrin R. Judd, dedicating the new dormitory as a place where Mather students may find the four great blessings of "friendship, work, rest, and God."

Saturday afternoon, Dr. J. J. Starks, President of Benedict College, led in prayer. Dr. Roy K. Davenport of the State College of Agriculture and Mechanics at Orangeburg, S. C., gave the Founders' Day address on the subject, "Building for the Future." In closing he said: "As we build buildings and dedicate them to the future good of society and a race, we must also build personalities which can resist the storm of criticism, of prejudice and intolerance. Rachel Crane Mather dreamed of a school, and today we have that school. Those of us here today dream other things and who knows what may come from our dreams?"

One of the teachers has well said: "While mortar and brick change the outward appearance of Mather, the greater change is taking place within the minds and character of the student body."

New Literature

On the good ship, *Scholarship*, Negro young people in Florida Normal and Industrial Institute, Mather School, and Storer College come to port, as intelligent, trust-

worthy American citizens. Everyone will enjoy a cruise through the pages of this leaflet, over 70 years of Negro education. The fare for the whole trip is only 3¢ per copy.

In *Mexican Migrants and Christian Centers*, Mrs. Juanita Anderson tells what she saw and heard on the trail of the "Joads." She gives an unforgettable picture of Mexican migrant workers and of the Christian center's Christ-like ministry to these people. The leaflet is priced at 3¢ per copy.

Indian Panorama is a brief symposium, concerning the work on five fields. Mrs. A. Le Grand gets off the streamline train at Lodge Grass, Mont., to visit the Crow Indian stations. Mrs. Andrew Mitchell motors 70 miles across the desert to see the Hopi skyscrapers on top of the mesas. Mrs. H. A. Makinson paints a word picture of the Mono Mission at Auberry, Cal. Miss Alice Brown, teacher at Bacone College, gives a wealth of information concerning that great school. Miss Olive Russell writes of Baptist mission work at the government Indian school at Stewart, Nev. This fascinating journey to all Indian fields of the Woman's Society costs only 5¢.

In connection with the current Home Mission theme, *Shifting Populations*, three other leaflets are of unusual interest: (1) *Speaking of Christian Friendliness* (free) tells how its workers are extending



All dressed up in new dresses from the Sales House



Mrs. Mona Brown

a helping hand to migrants and refugees; (2) Mrs. Orrin R. Judd describes the plight of *Homeless Harvesters*, (free); (3) through the pages of *The Cross in a Changing Community*, the Baptist Missionary Training School explains how its Christian center program serves the shifting population in its own neighborhood, price 3¢ per copy.

A new picture sheet (8½ x 11 inches), *From Crops to Christian Centers*, reveals something of the ministry to migrant workers.

The Safest Thing in Your Safety Box gives sound financial advice. Don't fail to send for a free copy.

A limited supply of *From Ocean to Ocean: 1938-1939* is still available at 25¢ per copy. The *Home Mission Map of North America*, 38 x 50 inches, is indispensable for a thorough understanding of the Home Mission field of Northern Baptists. Price 15¢.

The Manager Retires

For 25 years Mrs. Mona Brown has been a familiar and dearly loved member of the staff at

Mather School. She served first as dietitian. Not only for her delicious food, but also for her many acts of kindness, Mrs. Brown became a general favorite on the campus. Since 1925, she has been manager of the Sales House. During her 15 years in this capacity, she has seen a continual growth in the service, which the Sales House has rendered to the entire community. On May 1, 1940, she retired as manager. Friends near and far wish her great joy in this period of leisure, that has come after years of strenuous work.

A Correction

A regrettable error appeared on page 240 in the April issue. The Sunday school in Locke, Cal., was begun by Mrs. Ong Yip in 1919, and not by Miss Mary Maxwell, who came to Locke in 1922. The new Christian Center building was dedicated in October, 1922, a few months after Miss Maxwell's arrival on the field. To Mr. and Mrs. Ong belongs the real credit for starting the work at Locke, Cal.—Charles R. Shepherd.

Mary McLean

At the age of 84, Miss Mary McLean, pioneer missionary to the Indians, died in Ontario, Canada, on February 29, 1940. She graduated from the Baptist Missionary Training School in 1895, and two years later became an associate of Miss Isabel Crawford in the development of the Kiowa Indian Church at Saddle Mountain, Oklahoma. When Sunlight Mission was opened among the Hopi Indians, in response to the earnest request of the Kiowas that a missionary be sent to another tribe, Miss McLean again was the pioneer to open work among the mesa dwellers in Arizona. This tireless and intrepid Christian woman was born of Highland Scotch parentage on February 16, 1856, on a farm near Ottawa, Canada. In early girlhood, she became a member of the Baptist Church at Clarence, Canada. Even to the time of her last illness, Miss McLean continued to be active in church, missionary, and Red Cross work.

WOMEN • OVER • THE • SEAS

In the Mission Fields of the Woman's American Baptist Foreign Mission Society

Seventy Glorious Years

The annual meeting of the Woman's Foreign Mission Society in Atlantic City inaugurates a 70th anniversary celebration

THE outstanding feature of the Atlantic City meeting of the Woman's American Baptist Foreign Mission Society was the launching of its 70th Birthday Celebration. At a fellowship dinner, Miss Sallie Coy, toastmistress, introduced the President, Mrs. Howard Wayne Smith, who spoke of the 69 glorious years of achievement of the Society. She was followed by the chairman of the 70th Anniversary Committee, Mrs. Frank C. Wigginton of Pittsburgh, who launched the birthday celebration in a very fascinating way. She announced that the unusual paper doilies and napkins on the banquet table were going to be available this year at a small price for all. She told also of seals for letters, posters for use in the women's societies, attractive literature including a Family Album, a special benediction to be used through the year, and lastly, a lovely hymn written by Mary Edith Arey to be sung to the tune of "Finlandia." Mrs. Wigginton was followed by two missionaries, Dr. Anna Barbara Grey of Moulmein, Burma, and Miss Emma Brodbeck of Ipin, West China, who expressed for the missionaries present and the missionaries around the world their appreciation of the work of the Society. To these missionaries there was the one great need of reinforcements. Dr. Grey particularly called for the best young women from our Baptist homes.

No birthday could be quite complete without gifts. Seventy glorious years must be followed by

By ANNA CANADA SWAIN

years of even greater achievement. The Society has chosen the following projects as anniversary goals:

Lena Tillman Case (Mrs. Brayton C.) Memorial.—\$25,000. (See article on next page.)

New Missionaries. Five new missionaries will be sent out to the field to fill the places of those who have gone—a nurse and evangelist in South China, a nurse and doctor in South India, and a missionary to replace Dr. Catherine L. Mabie, who is shortly retiring from her work in Belgian Congo. The birthday gift will furnish \$32,500 for this project and will pay the salaries of these missionaries for a full term of service, plus their travel to the field and back.



Lena Tillman Case, photographed with a prize rooster at the Pyinmana Agricultural School in Burma

Expanding Needs of West China.

In the free China of today, the opportunity is boundless; \$5,000 will help to start additional medical and evangelistic work in that area.

Native Leadership. Owing to differences in standards of living, a very few dollars will enable an American Christian to project her life into the work around the world. An item of \$2,500 is one of the very attractive opportunities for Baptist women to do even more for the building of a Christian world.

Retirement Allowances. Missionaries grow old in service. Missionaries also become ill. Baptist women always love to give to the growing fund which takes care of these, our co-partners, on the other side of the world; \$5,000 of the birthday gift would go to this project.

In addition to the routine business in the Home Base Department, Miss Janet S. McKay, Secretary, there were presentations by Mrs. Howard G. Colwell and the missionaries to the "world-wide listeners" on the theme "War versus the Christian Gospel."

Mrs. L. O. Robson told of the way in which refits for the missionaries were furnished by New York State, and "A Guide to Effective Speaking" was presented by a Rhode Island group. A discussion of White Cross by Mrs. P. J. Altizer of Washington, D. C., and Dr. Anna Grey of Burma was followed by the usual presentation of literature by Miss Margaret Applegarth.

After the routine business of the Treasury Department, Miss Frances K. Burr, Treasurer, in an "Information if you Please" program brought to life what the money which we give really does on the field. She was assisted by two experts, Mrs. Charles H. Sears and Miss Hazel F. Shank. Despite the very careful planning of the budget, there was a deficiency of income for the year 1939-40 of \$277.97. However, because of various credits, such as miscellaneous refunds, savings, exchange, etc., the accumulated deficit was reduced from \$25,284.31 to \$20,254.64.

Miss Daisy Dean Bate, Secretary of the League of Interpreters, reports a total of 874 interpreters who have made 2,860 addresses on the work in all our mission fields.

A feature of the Foreign Department was a very excellent statement by Miss Hazel F. Shank, Secretary, on our work around the world. In spite of great needs and unsettled conditions the work has gone on remarkably. Ten years ago the Society had 201 missionaries on the field. Today there are only 156, but some of the gaps have been filled by nationals who are increasingly taking over positions of responsibility. One evening was given over to the consideration of the Christian missionary. Mrs. Charles Brennan talked on the "Courageous Missionary of the Past," Miss Shank on "Our Present Staff," Mrs. M. B. Reith pictured the world into which the missionaries of today is thrust, and Mrs. L. E. Swain spoke on the missionary of the future.

A beautiful memorial service was conducted by Mrs. Stephen H. Leshner for missionaries who died during this past year. Miss Emma Brodbeck spoke of the beautiful life of Dr. Emily Bretthauer of China. Mrs. Wilbur Dennett praised the great contribution of Dr. Mary

Bachelor in Bengal-Orissa. Mrs. Earle V. Pierce gave a tender tribute to Miss Freda Wall of West China. Mrs. Howard Wayne Smith and Dr. Anna Grey spoke of the untimely passing of Grace Maine.

A service in which two new missionaries were commissioned ended the 69th Annual Board Meeting. September MISSIONS will carry the story and pictures of Miss Margaret Lee Crain and Miss Frances Lodien, the two new appointees. With the words of our new anniversary hymn "Three Score Years and Ten" the meeting ended:

As Thou hast led us through past years
of service,
Years blessed with victory, three
score and ten;
So lead us onward till that day of
promise,
When love and peace shall come to
earth again.

In Memory of Lena Tillman Case

The year, 1917, was a hopeful one in Burma. Miss Lena Tillman was married to Rev. Brayton C. Case in that year and together they began their life work, the Agricultural School at Pyinmana, Burma. Mrs. Case, then a missionary under the Woman's Foreign Board, had been on the field since 1911. Already she had proved herself to be an excellent teacher, supervisor and superintendent at the English Girls' High School, Moulmein. As a "farmer's wife," as she called herself after going to Pyinmana, she was to become an enthusiastic and efficient helpmeet in the agricultural project there.

Together Brayton and Lena Case met and overcame the many difficulties pioneering brings. Mrs. Case did her share of the practical work which makes the Agricultural School the splendid institution it is today—highly valued by the government and known to educators and missionaries through-

out the world. Her work among the women of the Pyinmana field was much appreciated. She had many calls from the villages to help the women in their Christian work, particularly along lines of sanitation and care of children.

When sickness demanded a sudden flight by plane from Burma to London and then by fast steamer to the United States, Mrs. Case faced the future with courage and with the clear conviction that Mr. Case should remain at his post. Her Christian fortitude and uncomplaining patience in suffering were an inspiration to all. Her messages to Pyinmana never wavered: "Carry on—I would be there to help if I could." In her last letter before her death at Hasseltine House, Newton Centre, Mass., on Dec. 28, 1939, she sent greetings to the Pyinmana friends with the words: "How I long for them all to know and have the assurance of the Heavenly Father's care and love!" Her triumph over death and suffering was complete.

The Woman's Foreign Board had long dreamed of establishing a Home Crafts Department in the Pyinmana Agricultural School. Outlines and plans for a Home Crafts Department were carefully formulated, but lack of funds prevented action.

The year, 1941, will mark THREE SCORE YEARS AND TEN in the history of the Woman's American Baptist Foreign Mission Society. To make the anniversary one of special significance the Board will undertake to raise \$25,000 for establishing a Home Crafts Department in Pyinmana Agricultural School as a memorial to Lena Tillman Case. This fund will provide for one missionary for a full term with a Christian national woman to assist her. It will mean the creation of a living testimony to a life that spent itself in Christian service to the last full measure of devotion.

MISSIONARY • EDUCATION

THE DEPARTMENT OF MISSIONARY EDUCATION

THE WORLD WIDE GUILD

THE ROYAL AMBASSADORS

THE CHILDREN'S WORLD CRUSADE

School of Missions

The First Baptist Church, of Albion, New York, has finished its 17th annual school of missions. The program included a family supper, six simultaneous classes for children, young people, and adults, and a half-hour popular assembly program. The attendance ran about 115 to 120 for each of the six nights the school was in session. One class did extensive work using *My Community*, *My Church and Me*, and found it a splendid book.

School of World Fellowship

On five nights in succession in February, the Peddie Memorial Baptist Church, of Newark, N. J., had a very successful School of World Fellowship, the essential features of which were:

1. *Missionary Rally.* Sunday was observed as Missionary Rally Day with Miss Marian Bih, of Nanking, China, as the guest speaker. She addressed the Bible school and the whole church at the morning service. No more convincing demonstration of the worth of Foreign Missions could be given than to present in person one of the fine, outstanding Christian young men or young women, the product of our mission schools and colleges. Miss Bih is a graduate of Ginling College, Nanking, China, and now studying for her M.A. degree in Eastern Baptist Theological Seminary and the University of Pennsylvania. At the evening service the young people of the Drama Club of Peddie, under the direction of Dorothy Harper Ludlow, presented a missionary play, *The*

Gateway to Friendship, depicting Christ as the bond uniting all races and nations.

2. *The World Church.* The program was centered about the great theme of the Madras Missionary Conference, THE WORLD MISSION OF THE CHURCH. Two study classes were held for adults and two for young people, one on THE CHURCH IN THE HOMELAND, based on the textbook, *Homeland Harvest*, and the other on THE CHURCH ABROAD, in which a survey was made of the church in the great mission fields of the world—Africa, India, China, Japan, and the Philippines.

3. *Expert Teachers.* The success of a School of Missions depends very largely upon the teachers. The list included officers, secretaries, and missionaries from home and foreign boards, and the pastor of the church.

4. *Inspirational Addresses.* Following the study classes each night, a General Assembly for the whole church was held with addresses by outstanding speakers.

5. *Results.* The Peddie folk pronounced it a great week, full of inspiration and power. Deep interest was aroused. Hearts were stirred. To many the school brought wider horizons, a larger outlook, a new conception of the church as the divine instrument for the redemption of the world.

Missions Conscious

That is what Camp Ataloo aims to make girls of 11 to 15 years of age who will be the future women leaders in the churches. For two weeks, July 27th to August 10th, among the pines by the ocean at

Ocean Park, Maine, under leadership of trained counselors, these girls enjoy a balanced program of worship, instruction, and recreation, and grow in health and personal Christian living. There is a modern infirmary, a fine new Lodge, screened wooden huts, excellent food. Attendance is limited, so make plans early. Mrs. Joy P. Lyford, Dean, of Fremont, New Hampshire, or Clarence B. Mitchell, 54 Allen Street, Bradford, Mass., will send a free pictorial circular upon request.

Camp Ataloo is making its equipment available to the Royal Ambassadors for a Junior Camp from July 1 to 13, 1940.

Missionary Program

The Woman's Missionary Union of Pittsburgh Association held a meeting, on March 5th, on the subject "Joy Bells . . . Youth." The program was in the form of a survey presented by the following: Secretary of the W.W.G., Miss May Allen; Secretary of the C.W.C., Mrs. James Adams; Student Counselor, Mrs. G. H. Robinson; and High Counselor for Royal Ambassadors of Pennsylvania, Rev. D. W. Edwards. After an interpretation of the missionary programs of training for the different age groups among our Youth and Children, a discussion on "How to Use the Missionary Educational Materials in the Local Church" was led by the Rev. D. W. Edwards.

The Union is alert and deeply concerned about making the youth and children of its churches missionary conscious.

ROYAL AMBASSADORS

Books for Boys and Young Men

The *National Missionary Reading Program* and *Missionary Teaching Materials*—a Baptist book list—is off the press. There are several books listed of outstanding value for our young people. *Move on Youth*, by T. OTTO NALL and *Stand By for China*, by GORDON POTEAT, were prepared with young people in mind particularly. These are books that are easy to read, that relate to practical problems of the church in relation to the Migrants and China. They may be used for study books or for reading. 60 ¢. *I Am a Christian*, by JESSE R. WILSON, is a positive statement of faith for older young people. The pamphlet may be obtained for 25 cents. *A Book of Prayers for Youth*, by J. S. HOYLAND, includes, in the form of poetry, prayers written to express a search after God by men of different religious systems. Price, \$1. *China Rediscovered Her West*, edited by YI-FANG WU and FRANK W. PRICE, is the most outstanding book published in years, in that it was written and edited in West China. The manuscript came by air mail from Chengtu. In this book are statements by 19 Chinese and American Christian leaders regarding the new China of the West.

For Senior-High and Junior-High boys the following books are recommended:

Thomas A. Edison, a biography by FRANCIS T. MILLER.

Donn Fendler, a story of the Boy Scout lost on the mountain in Maine—a true story.

The Book of Courage, by HERMANN HAGEDORN, biographies of heroes of every age.

Eagle Books, biographies of great Christians. The set recommended includes Samuel Pollard, David Hill, Chiang Kai-shek, F. Nightingale, and A. Schweitzer.

For other books send for the book list named above.

New Courses and Programs

Rev. Theodore L. Conklin, of Stillwater, N. Y., has written the second in a series of pamphlets based on *Missionary Hero Courses*. The first one was called the *Four-Point Project Program*, suggesting in each of twelve units SKILL, STUDY, SERVICE, and SHARING. The new material follows much the same form. It is called *Hero Craft* and the divisions are STUDY, CRAFT, SERVICE, and WITNESS. This course is a great improvement upon the

first one. It is being put out in mimeographed form for experimental use prior to publication. Copies may be obtained from the Department of Missionary Education for 10 cents each.

Each CRAFT is represented by some outstanding missionary. Amongst the CRAFTS included are: leather work metal work, ship-building, and others.

Another new piece of material is a course on *Journalism*, prepared by A. Edwin Wells. This may be particularly valuable for use in summer camps and assemblies. It is also being put out in mimeographed form. It may be used as a course to guide budding journalists, or it may be the basis upon which an effective paper may be built. In a very simple way, the course deals with a number of the fundamentals of journalism. While prepared primarily for Royal Ambassadors, it may be found valuable by other leaders. This may be obtained from the Department for 15 cents.

WORLD WIDE GUILD

Dear Girls:

An occasion long to be remembered was the 25th anniversary of the World Wide Guild, celebrated in Atlantic City, May 18th and 19th. It was the first time your Executive Secretary could meet the Guild group and it became a high point in her denominational experience. Miss Nana Helwig had charge of general arrangements and Miss Mary Beth Fulton, Secretary for Eastern New York, headed the banquet committee. Mrs. Ada Harrison, Secretary for Eastern Pa., was in charge of the tea.

During the Northern Baptist Convention, on Wednesday evening, the Guild had charge of the

opening worship service. It was in the form of a dramatic anniversary presentation, "The Radiance of the Star," conducted by Miss Helen Schmitz.

One of our friends of the years, and a former Rhode Island State Secretary, gives you here the record of these anniversary Guild Days. As you read, enter into the spirit of those days with us and join us in a pledge for greater service to Christ and our denomination in the years yet to be.

Sincerely,

Elis P. Kappew

152 Madison Ave., New York, N. Y.

A Gleam Across the Years

Twenty-five glorious years! How beautifully those years were commemorated during Guild days at Atlantic City. Eight hundred girls and young women, leaders past and present—leaders of the future—gathered to bring living testimony to the realization of a dream.

For, 25 years ago three Baptist women dreamed of a day when Baptist girls all over the world should be linked in a great spiritual fellowship with its sole aim the advancement of Christ's kingdom on earth. Out of that dream evolved the World Wide Guild—a truly world wide organization which during the years has touched the lives of nearly 700,000 girls.

"Silver Stars," the theme of the 25th anniversary, recalled the first 500 "Star" chapters. "O Silver Star," the beautiful anniversary hymn composed by Margaret A. Applegarth, a loyal Guild friend throughout the years, was sung with telling effect.

One needs only to review the program briefly to see that this theme was carried out in all sorts of delightful ways. The morning session, on May 18, was in charge of Miss Josie E. Willis, State Guild Secretary of Western New York. "Star Thoughts," a devotional service, was led by Mrs. Ruth C. Brown, Guild Secretary of Rhode Island, followed by an address, "Waiting for Stars," by Miss Mary B. Amo, of the Church Committee for China Relief.

"Star Beams" by Mrs. Emily F. Bergen, Executive Secretary of the Children's World Crusade, presented some vital links with the children's organization, and "Silver for What?" by Miss Elsie P. Kappen, Executive Secretary of the World Wide Guild, gave background for the Guild Gift. Miss Edith E. Lowry, Executive Secretary of the Council of Women for

Home Missions, sketched briefly the work among migrants in an address, "Hitching Wagons to Stars." Miss Alma J. Noble closed the morning session with an "Information Please" program.

Miss Sallie E. Coy, a former Guild Secretary, presided at the afternoon session which opened with a lovely devotional service, "Looking Starward" by Miss Irene Jones, State Guild Secretary of Eastern Pennsylvania. "Flashes from Denison" was presented by Miss Jane Bennett. In a charming way Miss Applegarth gave program hints under the captivating title, "Sparkle for Your Programs." "Star Points for 1940" was outlined by Miss Kappen—clear presentation of Guild objectives for the coming year. The afternoon program concluded with a thrilling talk by Miss Emma Brodbeck, missionary in China.

At 6:30 P.M. came one of the high lights of the Convention—the Guild banquet. Nearly 800 girls and women sat down together to enjoy a banquet which was more than a feast—it was a reunion in every sense of the word.

Miss Nana E. Helwig, State Guild Secretary of New Jersey, presided and introduced Dr. Earl F. Adams, Director of the Council on Finance and Promotion, who gave the invocation, and Miss Myra Whittaker of Baptist Institute, Philadelphia, who led the singing.

Two high spots were the addresses by Miss Marion Bih of China, who presented her impressions of America, speaking on the subject, "Shining in China," and that of Dr. Elmer A. Fridell, President of the Northern Baptist Convention, who presented a challenging and thrilling message, "Stars to Serve By." "Star light"—a candle-light service led by Miss Mary Beth Fulton, brought the program to a beautiful climax.

The sunrise service on the beach, led by Miss Kappen, gave a fitting start to Sunday's activities. Dr. Earl F. Adams conducted the worship service at 10:30 which was followed by communion in which Dr. Adams was assisted by missionaries from the Women's Home and Foreign Societies. Miss Dorothy A. Stevens, Secretary of the Department of Missionary Education, read the Scripture and prayer was offered by Mrs. Violet M. Hoener.

A delightful tea in honor of Miss Alma J. Noble and the Women's Home and Foreign Boards was held in the garden of the Madison Hotel Cottage on Sunday afternoon. A happy surprise came in the presence of Mrs. Henry W. Peabody, one of the Guild originators, who spoke of her memories of its beginnings.

Girls and women gathered from far and near to do honor to their Alma Mater, who for 23 years in selfless devotion had moulded and shaped the destinies of the World Wide Guild. A beautiful silver mounted book of letters from friends in every corner of the world was presented to her by Miss Kappen.

Under the gracious Christian leadership of Alma Noble, great heights have been reached in the past—under the gracious Christian leadership of Elsie Kappen, Guild continues—reaching toward the stars. May God bless them both! —Sallie E. Coy.

What's in a Name?

A good deal sometimes, particularly when it has special meaning. There are times, of course, when the meaning is important enough to change a name as girls well know! The World Wide Guild finds itself at that point right now and we have been asking, "What's in a name?" and "Why not have one that has meaning?" In fact,

"Let's change ours if necessary." Sometimes you suddenly discover with the poet that "time makes ancient good uncouth," and that goes for names as well as other things. For a good many years now the age divisions of the Guild have been known as Junior, Teen-age and Senior. And then we discover that to a good many folks it is rather confusing. Junior may mean 12 to 14 to us, but 9 to 12 to others; Teen-age means 15 to 17 to us, but 13 to 14 to others; Senior means 18 and over to us, but 15 to 17 to others, so in the interest of understanding it seems wise to change these names and discover some that give real missionary and Guild meaning to our age groups.

So at the beginning of the new 25 years, we have a naming party. On the Junior chapters we bestow the name of *Ann Judson*, the first girl to go as a missionary from ours to a foreign country. She and her husband Adair stand at the very beginning of the foreign mission movement from America. Where could we find another name so full of meaning! Upon the Teen-age chapters we bestow the name of *Sally Peck*, the girl who with her husband John began the great trek westward from New England, and they became the founders of the Baptist Home Mission movement.

There is a name that has been coupled with Guild history for 25 years, and our older groups have known it long and lovingly. It is quite fitting, therefore, to bestow upon the Senior chapters the name of *Alma Noble*, who has built her life and influence into all that the Guild has become.

We shall have to indicate that the Ann Judson chapters are the Junior High girls and the Sally Peck chapters the Senior High girls, so if you should discover the "Judson Juniors" and the "Sallie Seniors" and the Noble chapters it would be quite all right.

Chapters which have been named for missionaries need not change that local name at all, nor does this prevent other chapters from taking missionaries' names of their choice. But from now on in speaking of the Guild divisions in general, we shall use these new titles and we hope you think *there is a lot in a name!* They stand for girls and they stand for missions.

Days to Star the Year

One of the chief objectives of the Guild is training in giving. It places first importance upon pledging to the budgets of the church and paying regularly through the church treasuries. Beyond this, for a number of years the Guild chapters have made a Love Gift which goes through the channels of church and state treasuries, applies on the entire world program of the denomination and is credited to church and state quotas.

Since this is the year of the 25th anniversary, it seemed wise to mark the year and do a meaningful thing with the Love Gift. As the work of the denomination is ever our concern, we are to undertake as our objective the carrying of the missionary work of Northern Baptists the world around—for *four whole days!*

These are to be special, meaningful days too, days that stand out in Guild history. There is September, the month when the World Wide Guild was organized, and we set aside *September 29* as our special day. Guild Vesper Day, *December 1*, is a day that certainly belongs to us. January is the month when the Guild was adopted by the Board of Education which has guided most of its history, and we mark it with *January 26*. It was in the minds of the Woman's Home and Woman's Foreign Societies that the Guild was first dreamed and they were originally responsible for its organization. We have chosen the month

of March which stands between the birthday months of these societies and we mark the day of *March 20* in memory of them.

These days will be most truly marked however not on a calendar but in generous, joyous giving. The price of them is \$30,000 and this means \$2500 for each month of this 25th year. Let us plan to bring in our gifts on these four days. Some special program might be prepared for some of them. Each chapter and each girl will determine the part of the responsibility which belongs to them.

To carry the wide-flung and all-important work of our denomination for four days is no small task for girls. We can lift it if we do it together.

The Year of the Silver Star

This is our *Silver* anniversary and we recall that 25 years ago, when the Guild was being organized, the first 500 chapters were called Star chapters. Some of you remember the first emblem and pin, which was a silver star. In our banquets and rallies the Silver Star will be our theme.

The scripture passage for our inspiration is, "They that be wise shall shine as the firmament and they that turn many to righteousness as the stars for ever and ever," Daniel 12:3.

An anniversary worship service has been written by Violet Hoener and Elsie P. Kappen, suitable for church services, Guild rallies or Guild Vesper Day. It may be obtained for 5 cents. It is called "Radiance of the Star." A simple candlelight service, "Star Light," is also available at the same price.

How happy we are that one who had much to do with the writing of our programs during the early years, Margaret Applegarth, has written a lovely anniversary hymn for us. Sheets of the hymn may be had at 10 cents a dozen.

Children's World Crusade

Dear Boys and Girls:

Can you believe that we have been friends now for a whole school year? Wouldn't it be fun if we could do something to celebrate—something exciting like holding a great big picnic? We could all slip into our comfortable sneaks and slacks, pack our lunch and pile into cars. Off to the country we would go where there would be a lake and woods, lots of wild flowers and birds' nests. We could all go swimming, climb trees and play. For lunch we could roast hot dogs and bacon over a huge open fire and end up with nice gooey toasted marshmallows. Then perhaps our full tummies and the hot noonday sun might make us feel sleepy so we would rest underneath the shade of the trees. While we rest I would like to tell you a story. It is not a new story but one I read in a beautiful book called *The Singing Tree* by Kate Seredy. It is such a thrilling story that I should like to share it with you.

During the last world war after a long battle between the Russian and German armies, the Russians began to retreat and the Germans were ordered to follow, crawling over the land wasted by war, cluttered with barbed wire and rutted with shell holes. As the German soldiers advanced they saw not a living thing. All the trees and bushes in the forest had been destroyed by fire. The grass had been burned black. Every forest rabbit, bird and squirrel, frightened by the noise of the cannons and the roaring of the fire, had hurried away seeking shelter.

It was night and the men advanced through inky blackness, crawling over ruins of war and

stumbling over deep ruts. It was cold and yet their teeth chattered more from fear than from cold.

Just as they had begun to feel that they could endure no more of this frightening loneliness a tiny streak of light appeared on the distant horizon and gradually broadened and lengthened until finally they were able to see again. With the coming of the dawn the men had begun to take heart, but their courage died again when they saw again only wasted forest land ahead and charred remains under their feet. And still they were surrounded with the same silence that had haunted them all night.

Then suddenly as the sun burst through the clouds it brought to view an apple tree standing straight and alone near what must have been a house, but the house was there no longer.

"It is alive," said a weak-voiced man.

"It is alive, it sings, I hear it," whispered another.

As the sound of a singing tree reached the ears of the soldiers their faces lit up and they ran in great haste toward the sound. The sight they saw as they came to the tree filled their hearts with joy and they gathered around it in amazement.

The tree was alive, as the weak-voiced man had said, alive with birds singing to the new day. Sparrows and robins, wrens, thrushes, orioles sat on every branch, their tiny bodies quivering with song. Great owls were huddled peacefully against the trunk of the tree. Even jackdaws and the crows had come to the tree for shelter. Friends and enemies of the bird world had joined together in a company for

protection from the dangers of war and were singing together side by side their thankfulness to God for granting them a safe refuge.

For several minutes the men stood silent looking at this wonderful sight, a new light in their eyes and a new smile on their lips, and as they turned again on their way it was with a new spring in their walk and a new courage in their hearts for they had seen some life and beauty which had survived the destruction and ugliness of war.

As I read this story my mind turned to another war which is going on in Europe today and I wondered whether the tired, discouraged soldiers will find "a singing tree" again. Then I remembered that in this new war boys and girls and mothers and fathers are suffering as many hardships as the soldiers in uniform. Children are separated from their families, homes are burned, people are driven out of their homeland. Will these boys and girls and mothers and fathers find "a singing tree" as they stumble in dark despair looking for a friendly place in which to take up their living in peace once more?

Then I thought of America—our own country. People from all countries have come to our shores fleeing from war and looking for homes and safety just as the birds came to the branches of the apple tree. Our country is dotted with people from all nations as the tree was crowded with birds of all kinds. As with the birds some of these people were enemies at home, but as they come to America they are all united in their desire for peace and friendship.

If we open our doors in friendship to these people as the tree extended its branches to the birds, can we not make America indeed "a singing tree," where peace and friendship, love and understanding among people of all races can sur-

vive amidst the hatred and war which surround us on so many sides?

As the tree welcomed the birds and extended its branches freely to birds of all kinds, our hearts must be in readiness to welcome the newcomers, to understand them and to share what we have to make them comfortable.

Many of you have probably given pennies in school to the Children's Crusade for Children which has been collecting money to help children all over the world who have been driven from their homes, and when boys and girls in China and Spain and Poland drink their first full glass of milk for weeks and put on their first warm clothes for months they will think of the boys and girls in America who are working to keep love and understanding alive though greed and hatred are fighting to stamp them out.

The cruelty, injustice and suffering of fighting have already brought despair to many people in warring countries. How their hearts will be gladdened if they can turn to America to find a land of "the singing tree" where peace and freedom, friendship and brotherhood still survive and where a friendly hand and an understanding heart are extended to all who are in need.

Before we say good-bye for the summer I want to wish you many happy days in the sunshine, playing in the haymow, on the sands of the beach, or in your own back yard.

Sincerely,

Emily F. Bergen

152 Madison Ave., New York, N. Y.

Stars to Burma

Not so long ago Mrs. Soward was a missionary in China. Sometime after she and her family returned to America they received the following letter from a Burmese Christian, named Saw Sein Kho, who was trying to show God's

love to the Burmese people. "Dear Thra and Mamma" is the Burmese way of saying "Dear Honorable Mr. and Mrs. Missionary." Don't you wish you could write Burmese as well as Saw Sein Kho can write English?

Following the letter Mrs. Soward tells what her family did to help Saw Sein Kho. Perhaps your Crusade group would like to make some stars like these to help show the meaning of Christmas to other boys and girls.



The Sowards and their stars

"Dear Thra and Mamma: Being in good health I am writing to inform you about something that has happened since the time I began working in this village.

"I have been here for more than two years, but I am sorry that I am not allowed to preach the gospel; yet I know there are many ways of telling it. I set up a school in which there are 25 children. The number of houses in this village is more than 100. The head man and some others built a school for me and now I am trying to make a playground for the children.

"I thought of having the Christmas tree and New Year's sports this year. I want to show the people what is the meaning of all we have done towards them. I bought books and slates for them, and do everything free to show them the free gift of God. Do you think you can do something to make my children happy during Christmas and New Year? I hope you will.

"I thank you for working among our poor Karens once and for still helping me. I wish you all to be in good health and blessed by our Heavenly Father,

"In His service,
Saw Sein Kho."

So the Soward family tried to think of something to send to those Karens in that far-away jungle village that would be a little Christmas remembrance for them and that would also be a means of telling the Christmas story of Jesus' birth. They decided on stars cut from the aluminum tops of milk bottles. First the letters of the milk company had to be rubbed out of the aluminum. Then the stars were cut out. Then they strung each star on a colored thread on the end of which was put a little gold safety-pin. Thus the stars could be worn pinned to a jacket like a badge. They made 200 of them so each person who attended Sein Kho's Christmas program could be given one as a little present from Christians in America. Of course Sein Kho would have to explain (even though he was not allowed to preach) what the star means and how, through the Star of Bethlehem, it came to be used at Christmas. So the Sowards sent the 200 stars with love and prayers to Burma.

Letters from Joyce and Frederick Downs

I think you will all agree with me that this year we were particularly lucky to have the Downs family. Mrs. Downs has been sending us many long interesting letters telling about their work in Assam. And just recently Joyce and Frederick have sent us letters telling how American boys and girls live in Assam.

Frederick's letter is a copy of one he sent to his sisters while he was on a walking tour through the Garo

hills with his father, the trip Mrs. Downs told us about last month.

After you have read these letters perhaps you will want to write to Frederick and Joyce. They would be thrilled to hear from some of their American friends. Address your letters c/o Dr. Sheldon Downs, Tura, Assam, India.

"Dear Crusaders: Perhaps you would like to know how American boys and girls live in India. Our play is the same as yours. We have bicycles and other toys which are the same as you have.

"All boys and girls have to go to school, and so do we. Our mother teaches us, and part of our large bedroom is used as a school-room with desks and everything you need in school.

"We try to eat as much American food as possible, although we eat a great deal of rice. Some time of the year we get vegetables from our garden. Other times we get our food from the weekly market. We get rice, bamboo sprouts and banana blossoms, small eggplants and some prickly vegetables.

"On Sundays we go to church and Sunday school. The speaking is all in Garo of course, but we have been in the Garo Hills for about four years now, and we know how to speak the language quite well, so we understand the sermons.

"We will be back in America in two years now, and maybe I will meet some of you and can tell you more about India.

"Your friend,
Joyce L. Downs"

"Dear Joyce, Carol and Jane:

"I am having a nice time. I hope you are too. The farthest I have walked in one day is ten miles. One day we sat down by a deep stream. It was very shady and we went wading. After a while I took off my clothes and went for a swim.

"We saw many elephant tracks. We went on a path which is called

'Raja Rama.' It was named that because an old, old king by that name traveled on it once. We saw the very stones that the king rested on when he was tired. The king died because he was running away, and when he was crossing a river he sank and drowned.

"We got a dugout at Chokpot. There was some water at the bottom of the boat which got our shoes wet, so while the men were emptying the boat I got a pole and helped the men pole the dugout. It was about 15 miles' journey, but at last we got there. We were given a Methodist schoolhouse to stay in.

"Your loving brother,
Frederick"

Climbing Fuji San

"We are going to climb Fuji San," sang Keiko San, on the train which was to take them to the base of the mountain.

"I can't believe that it is really true," Marketo said excitedly.

"Do you know the old story about how Fuji San came to be?" asked Father.

"Hasn't it always been?" questioned Marketo in surprise.

"Oh, no. The old story says that one time when the gods were very angry with the people they churned up the earth in their fury and the next morning people found Lake Biwa. But the people were very sad to think that they had lost all of their land, even if the lake was beautiful. The gods felt a little sorry for their deeds too, and so that same morning Mt. Fuji appeared. The people saw it and it was so beautiful that they were grateful to the gods."

"I am glad that the gods were angry," said Keiko and Marketo together as they looked at the beautiful mountain around the base of which the train was puffing its way. Reaching the station, the three with their packs on their backs got off the train.

After a short nap in the hotel, a maid appeared at the door saying that it was time to begin climbing. Yawns and sighs came from under three quilts on the floor, and yet it wasn't so hard to get up that morning when they were going to climb the most beautiful mountain in Japan.

High boots, warm sweaters, a big straw hat, and most important of all a long hiking stick, and they were ready to climb. Up, up they went through trees with beautiful flowers at their base until they came to the lava. Now and then they came to small stone huts. At each hut they stopped and drank tea while they rested, and asked the man in charge to burn his seal on their hiking stick. How proud they would be when they had the tenth seal on their stick, for there are ten huts on the way to the top.

Slowly, slowly they climbed. When they turned around and looked toward the ocean, the fields below looked like a beautiful patchwork quilt in greens and browns. Keiko wished that she could climb backward so that she could see the beauty all the time. They were a tired but very happy group, for they had really climbed Fuji San.

"I will race you to the Crater," said Keiko, and off they went to look into the crater which not so long ago had been shooting up fire and smoke.

Sliding down the side of Fuji through about six inches of loose lava was exciting but also dangerous, as Father warned them. Marketo, who had scorned using his stick going up the mountain, now used it to keep from rolling down too quickly.

"I have never felt so tired nor happy in my life," Marketo murmured that night as he lay in his warm quilts.

"I want to climb again as soon as Reiko gets big enough to go with us," said Keiko.

. THE CONFERENCE TABLE .

Building a Program

By ALICE W. S. BRIMSON

THE Convocations of 1939-1940 placed a large emphasis upon programs built around a theme rather than a speaker. While this is nothing new, it seems to attract unusual interest. So there is a greater realization than before that good programs are built around clearly defined themes.

After that prayer which seeks guidance and establishes rapport with God and his Kingdom, the first step a program committee should follow in planning for a meeting should always be a definite formulation of its purpose. This should indicate the results sought. It should be a written statement very carefully formulated and afterward given to everyone who has any part.

In a meeting built around one purpose the devotional service will not be separate. It will definitely aim to bring God's power to focus on the purpose. It may come at the beginning or it may more effectively come at the close. It should never be unrelated to the rest.

Special music also must be related to the purpose. In the channels of our churches are beautifully wrought pulpits or lecterns or windows. These are only wisely used if they are in harmony with the other parts of the sanctuary. But their exquisiteness adds to the worshipfulness of the whole. So a special musical number should minister to the meeting. Missionary meetings are not musical recitals. Let the selection harmonize with the aim and be so placed that it will help to achieve the purpose. For instance, a beautiful violin solo — for quiet music just after a

thought-provoking address may give time and atmosphere to drive home determination. But a vocal solo entirely irrelevant to the thought may almost dissipate any resolves which were made. A group of numbers by a soloist with differing themes, or a secular solo, no matter how beautiful, has no place in a missionary meeting.

"We ought to have a hymn now to rest the audience," a chairman once said. Is that the purpose of hymns? Is that fair to them or their authors? Is that why we select hymns?

"Who has a hymn they would like to have us sing?" says a leader. But never the leader of a well planned, unified program. For her, every hymn fits into the whole as one brilliant piece of mosaic fits into the rest to make a complete picture.

Then comes the "program"—the longer part of the meeting through which the purpose is worked out. Here are a few suggestions:

1. Vary it constantly.
2. Use your own members.
3. Give time for preparation.
4. Insist that no one read articles from magazines or books.
5. In each meeting have something attractive to the eye.
6. Stop every speaker when the allotted time is up.
7. Begin and end on time.

Perhaps a Round Table will serve to bring the subject to the meeting. Perhaps you will work through a dramatization, or a series of short talks. The printed programs offered by the denomination are full of excellent suggestions.

If a speaker is available and is wisely used, let the speaker know the purpose of the meeting. Lead up to the address meaningfully. Let the introduction be short and not embarrassingly complimentary and not telling facts of the work the speaker would prefer to give. The purpose of an introduction is only to let the audience know who the speaker is, to give those facts which will build confidence in the speaker's message or arouse interest in it. If possible, consult the speaker about the hymn or prayer which follows the address—that it may strengthen and not weaken the effect which has been made.

A well planned meeting is a beautiful work of art—art which will enrich the Kingdom of God.

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MISSIONS CROSS WORD PUZZLE PAGE

No. 40—The Eternal God

ACROSS

1. "and the rough . . . plain."
6. "for in the month . . . thou camest out of Egypt."
9. "And . . . John saw these things."
10. "I John, who . . . also your brother."
11. Greek letter.
13. Grandson of Esau; roam (anag.).
15. Late Latin.
16. Turkish commander.
18. "which is, . . . which was."
19. Greek letter. 22. Right.
24. Repeat sign in music.
25. Roumanian. 26. Half of each.
27. "one day is with . . . Lord as a thousand years."
29. "In the . . . God created the heaven and the earth."
31. "now the coat was with-out . . ."
33. Place of the seal.
34. No (Scot.).
35. ". . . my reward is with me."
36. ". . . eternal God is thy refuge."
38. "and thy years shall have no . . ."
39. "for the time is . . . hand."
40. Also. 42. Exclamation.
44. "But . . . Lord shall endure for ever."
46. "I am the . . ., and I am the last; and beside me there is no God."
50. Withdraw; no lie (anag.).
52. "as . . . of robbers wait for a man."
54. "these words are true . . . faithful."
55. "neither can . . . number of his years be searched out."
56. "I the Lord, the first, and with the . . .; I am he."
57. ". . . in body, but present in spirit."
58. "from the morning until . . ."

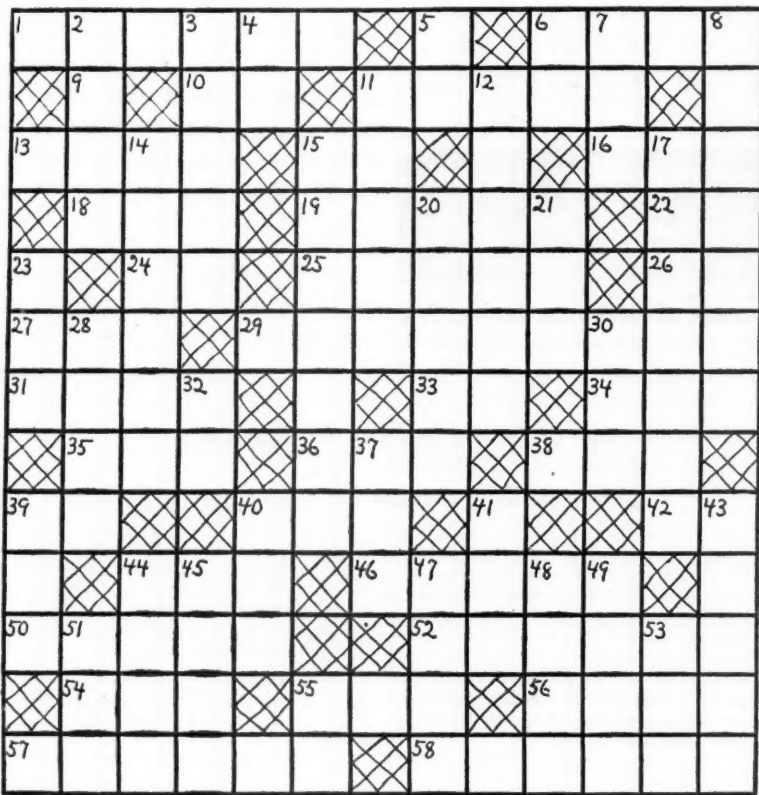
Our Text from Revelation is 9, 10, 11, 18, 19, 27, 29, 35, 36, 38, 44, 46, 54, 55, and 56 combined.



Last Month's Puzzle

DOWN

2. Variety of bean. 3. Game.
4. Printer's measure.
5. God in Hebrew names.
6. Exclamation. 7. Cry of sheep.
8. Carriage by boat.
11. "brought in from Ophir great plenty of . . . trees."
12. They do not worship the true God.
14. Pertaining to certain mountains.
15. Members of a congregation of nuns; rootlet (anag.).
17. Missile. 20. Masculine name.
21. Feminine name. 23. Pronoun.
28. "when ye see the south wind blow, ye say, There will be . . ."
30. "and brought him to an . . ."
32. Title; state.
37. Town of Bavaria.
39. "but where . . . the nine?"
40. "Were there not . . . cleansed?"
41. "Do ye not therefore . . ., because ye know not the scriptures."
43. "Be not . . . in thy spirit."
44. Weights.
45. "I flee unto thee to . . . me."
47. Article.
48. "Ye have . . . yourselves for nought."
49. Tailless, leaping creature.
51. Labrador. 53. Psalms.
55. Size of shot.



✠ THEY SERVED THEIR DAY AND GENERATION ✠

George D. Josif

The death of Dr. George D. Josif of Burma, on March 14, 1940, at the age of 49, came as a shock to friends of missions everywhere. Dr. and Mrs. Josif returned in 1935 to begin their third term of service in Burma. He assumed large responsibility as Educational Director of the Burma Mission and as superintendent of the Cushing High School in Rangoon. In 1939 he was elected Mission Secretary in addition to his other duties. Dr. Josif was born July 20, 1891, in Reps, Transylvania (now Rumania). He was graduated from North-Central College, Naperville, Ill., and was married on June 20, 1919, to Miss Esther S. Wright. Appointed to foreign service on June 25, 1919, they sailed the following December. Their first service was at Pinyinmana, the mission agricultural school, to assist during the furlough of B. C. Case. In January, 1922, they were transferred to the Baptist Normal School, Rangoon, where Dr. Josif became principal. In 1926, after furlough, they took over the general station work of both Rangoon and Pyapon, with residence in Rangoon. The variety of his assignments gave Dr. Josif an uncommonly wide knowledge of missionary work and conditions on the Burman field. He served, at one time or another, as Secretary of the Burma Christian Council and member of its Executive Committee, Burma member of the National Christian Council of India, Burma and Ceylon, General Secretary of Burma Sunday School Union and Director of the Daily Vacation Bible Schools in Burma. He was one of Burma's representatives at the World Missionary Conference in Madras in 1938.

Mrs. Elias W. Kelly

Mary Van Meter Kelly, M.D., retired, widow of Rev. Elias W. Kelly, Ph.D., died March 14, 1940, in Lawn-dale, Cal. She was born July 22, 1852, in Bassein, Burma, the daughter of Rev. and Mrs. Henry L. Van Meter, missionaries to Burma. She attended the Mt. Holyoke Female Seminary and sailed September 12, 1885, designated

for medical work among the Karens in Burma. She was married, March 20, 1886, to Rev. Elias W. Kelly of the American Baptist Foreign Mission Society. They were transferred to Mandalay in 1886. In 1911 Mr. Kelly was appointed principal of Rangoon

Baptist College, which under his direction later became Judson College. On account of ill health Mrs. Kelly was obliged twice to return to the United States, and was in this country at the time of Dr. Kelly's sudden death in Rangoon in 1922.

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NOTE.—This beautiful litany, by REV. NORRIS L. TIBBETTS, of the Hyde Park Baptist Church, Chicago, Ill., is suggested for the October program in the *Witnesses of the Light* series.

LITANY

O thou Eternal Light, towards whose quickening dawn have moved the people that walked in darkness, rise with thy radiance upon the souls which here await thee. By the visions of ancient seers who beheld thy power moving within the veil of earthly things;

Teach us to live as seeing the invisible.

By the voices of holy prophets who discerned the signs of their times, and foretold the doom that follows wrong;

Arouse us to see and overcome the evils of today.

By the mind that was in Christ Jesus; compassionate, free in thought, steadfast in purpose, stayed on thee;

Awaken in us also a generous mind and a bold vision.

By the self-sacrifice of saints and apostles, martyrs and missionaries who counted not the cost to themselves if they might testify of thy grace;

Inspire us to find in common life the paths of high devotion.

By the joy and praise of the church universal, by every prayer for light in shrines of whatsoever faith, in east or west or north or south;

Kindle in our hearts the faith that shall be a light upon our way and a song upon our lips.

By the labors of all who show forth thy wonderful works; searching out thy law in nature, fashioning forms of beauty, skillful in industry, wise in statecraft, gentle in parenthood, gifted with insight, devoted in service;

Enlarge all our being with the fullness of why divine life, that in thy light we may see light and become ministers of thy love brought near.

Amen.

A Plan for "Fifth" Sundays

The Missionary Society of Chelsea Baptist Church, Kansas City, Kan., shares its missionary programs with the church as a whole. Note in particular the final para-

graph of this letter from the pastor's wife, Mrs. W. H. Tolliver, who is also President of the society.

"When we began our study of *Bells*," she writes, "I had only one. I thought how impressive it

Your Summer Address

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The next issue of MISSIONS will be that of September and it will be printed and mailed so as to reach all subscribers late in August.

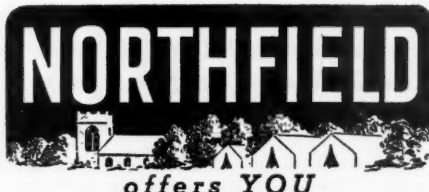
MISSIONS wishes for all readers a restful and enjoyable summer. May it bring refreshment in body and spirit, and new courage to face the ever enlarging tasks and responsibilities of the Kingdom of God in this sorely afflicted world.

would be to use bells in the meetings. I bought five for the first meeting and have added to the collection until now I have twenty-five. Another member has a collection of equal number. These have gone to each meeting and we have had from one to five new ones each month. Something is told about the new bells each time. These are used to call the members to lunch and to the study class and program meeting. When there is a fifth Sunday in the month, the women present an educational program at the evening service, and again we exhibit our bells. They have added much to our programs."

There are "fifth" Sundays in June, September and December in 1940. Why not include them in your program plans?

Eastern Seminary Dedicates New Building

The Eastern Baptist Theological Seminary formally dedicated its spacious new building in a three-day series of exercises from April



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Westminster Choir College	July 22 - Aug. 12
General Conference	July 27 - Aug. 12

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29th to May 1st, in which those participating included representatives of all the national Baptist missionary organizations and specially invited guest speakers such as Dr. Earle V. Pierce, Dr. M. E. Dodd, Dr. C. Gordon Brownville,

and Dr. Hillyer H. Straton. President Gordon Palmer led in the formal service of dedication while President-Emeritus Austen K. de Blois offered the closing dedicatory prayer. A picture of the new seminary campus appears on page 366 of this issue. A large airplane view was published on page 2 in the January issue. Under happy auspices the Seminary continues its work of training young men to serve Christ, the church, and the world.

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First in a series of publications that will be issued annually in connection with our Baptist World Advance Program is to be a booklet of some sixty pages with the title *Follow On*. This booklet is planned as a review of Baptist principles and progress, and by reviving interest in the denomination's heritage and making clear the importance of Baptist principles in a time when religious liberty is seriously threatened, to serve as a basis for advance. Facts and figures have their place in this publication but the statistical information is greatly compressed. However, facts and figures tell only a part and that the least interesting, in the story of an enterprise which exists to enlarge the Christian community and which has grown because there has been a succession of men and women who counted the service of Christ above the rewards of this world. Therefore in *Follow On* emphasis is on the human values demonstrated in our missionary task and those values are illustrated by examples from Baptist history and fields of action.

Place advance orders with the Literature Department, 152 Madison Avenue, New York City. Prices: 1 to 9 copies, 10 cents each; 10 to 99 copies, 5 cents each; 100 or more, 3 cents each.

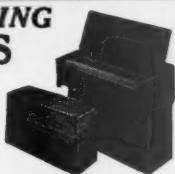
A Correction

The title of Howard Chandler Robbins' book, reviewed on page 296 in May MISSIONS, was incorrectly given as *The Gospel*. The correct title is *Preaching the Gospel*.

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Caught by the Camera

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RELIGION

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